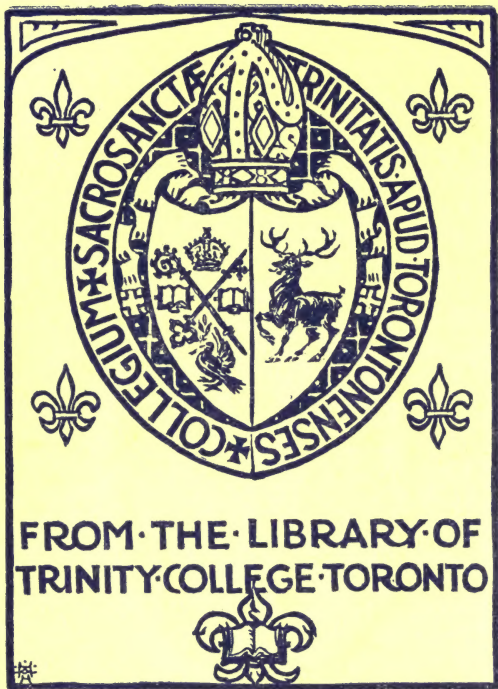


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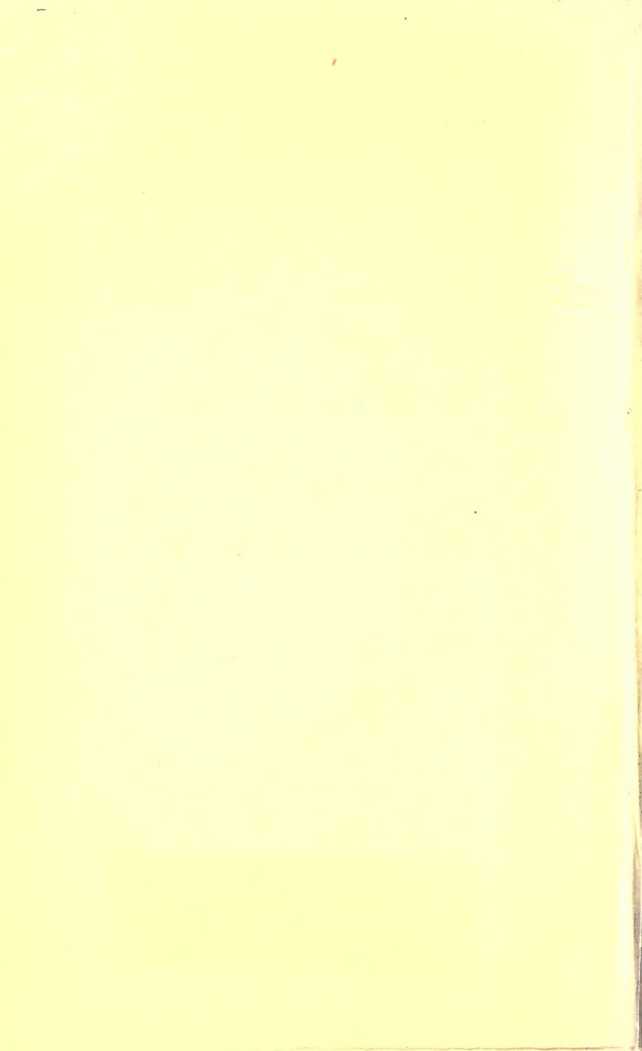


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ANALYSIS OF
SCRIPTURE HISTORY.



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AN ANALYSIS
OF
SCRIPTURE HISTORY

WITH EXAMINATION QUESTIONS,

INTENDED FOR READERS OF

Old Testament History,

AND FOR DIVINITY STUDENTS IN GENERAL,

WITH MAPS.

BY THE

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IN going to Press with a *New Edition* of this little Work, the Author has thought it advisable to extend its usefulness by adding Maps, and embracing such details of Scripture History as shall adapt it to the wants of Candidates for the *Theological Examinations* of our Universities, and for *Holy Orders*: as well as of the generality of Divinity Students in our Colleges, and Public Schools.

The "BIBLE" has been the great authority; and for *Dates*, the chronology of Archbishop Usher has been preferred.

ANALYSIS

OF

SCRIPTURE HISTORY.

INTRODUCTION.

. The questions in *italics* are from the Examination Papers of the Cambridge University.

1. "The Bible" is a name given to the Holy Scriptures by way of pre-eminence; from the Greek, βιβλος (Biblos) "*The Book.*" (2 Tim. iii. 16; John v. 39; &c.) Chrys.—Lardner v. 255.

2. In the Bible are comprised the Old Testament, and the New Testament; the former is divided into *thirty-nine* books, and the latter into *twenty-seven*. (2 Cor. iii. 6. 14.)

3. The Books of the Old Testament are further subdivided into *four* great classes, viz.

1. The Books of the Law.
2. The Historical Books.
3. The Holy Writings or Poetical Books.
4. The Prophetical Books.

4. The *Books of the Law*, five in number, were written by Moses, and are also called the *Pentateuch*, from the Greek πέντε, *five*, and τεύχος, *a volume, or book*.

5. They are :—

Genesis.		Leviticus.		Deuteronomy.
Exodus.		Numbers.		

1. What is the meaning of the word "Bible," and whence is it derived? 2. What Scriptures are comprised in the Bible? how many books are in the Old Testament? how many, in the New? 3. Into what four classes may the books of the Old Testament be divided? 4. *Who wrote the books of the Law, and what is the meaning and derivation of Pentateuch?* 5. *What are the names of these Books?*

6. The **Historical Books** are *twelve* : viz.

Joshua.	2 Samuel.	2 Chronicles.
Judges.	1 Kings.	Ezra.
Ruth.	2 Kings.	Nehemiah.
1 Samuel.	1 Chronicles.	Esther.

7. The *Holy Writings*, or **Poetical Books**, sometimes called the *Doctrinal Books*, have the name also of *Hagiographa*, from the Greek ἅγιος, *holy*, and γραφή, *a writing*; they consist of *five* books, viz.

Job.	Psalms.	Proverbs.	Ecclesiastes.
The Song of Solomon.			

8. The **Prophetical Books** are divided into those of the *Greater Prophets*, and the *Lesser* or *Minor Prophets*, from the extent of their writings.

9. The writings of the four **Greater Prophets**, with the addition of the *Lamentations* of Jeremiah, are those of :—

	B. C.		B. C.		B. C.
4. Isaiah,	810	(Lamentations),		11. Daniel,	606
9. Jeremiah,	628	13. Ezekiel,	595		

10. The **Minor Prophets**, and their writings, are these twelve :—

	B. C.		B. C.		B. C.
3. Hosea,	810	1. Jonah,	856	8. Zephaniah,	640
5. Joel,	810	6. Micah,	758	14. Haggai,	520
2. Amos,	810	7. Nahum,	720	15. Zechariah,	520
12. Obadiah,	588	10. Habakkuk,	612	16. Malachi,	436

11. **Language.**—The several Books of the Old Testament were for the most part originally written in Hebrew. Of the Pentateuch, there are two editions, the *Samaritan*, and the *Hebrew*: the former is written in the

6. Which are the Historical Books? 7. What are the Holy Writings? and why are they named Hagiographa? 8. Into what two classes are the Prophetical Books divided? 9. What are the Greater Prophets? 10. What are the Minor Prophets? 11. In what language were the Books of the Old Testament originally written?

ancient Hebrew character, and has been preserved by the Samaritans distinct ever since the Babylonish captivity: for "the Jews had no dealings with the Samaritans:" and the comparison of the two is useful in correcting the errors of transcribers.

12. Some parts of *Ezra* (67 verses), and *Daniel* (200 verses), were written in the *Chaldee* language, because the Jews while in Babylon had become more familiar with that tongue than the Hebrew. There is also one verse in *Jeremiah* in Chaldee.

13. The **Septuagint**. — All the books of the Old Testament, for the benefit of the Jews, who in vast numbers were dwelling in Egypt, and familiar only with the Greek tongue, were at the instance of Ptolemy Philadelphus, king of Egypt, translated into Greek by *seventy-two* elders, B.C. 286: whence the Greek version acquired the name, in round numbers, of the "*Septuagint*," from *septuaginta*, seventy. It is also called the *Alexandrian Version*, from having been executed in Alexandria, the then metropolis of Egypt.

14. Various opinions have been put forth to explain its appellation of *Septuagint*: some say that Ptolemy Philadelphus requested of Eleazar, the High Priest, a copy of the Hebrew Scriptures, and six learned Jews from each tribe (together, *seventy-two*), competent to translate it into Greek; these were shut up in the isle of Pharos, and in seventy-two days they completed their task; as they dictated it, Demetrius Phalereus, the king's chief librarian, transcribed it: but this is now considered a fable. Others say that these same interpreters, having been shut up in separate cells, wrote each one a translation; and so extraordinary did they all coincide together in words as well as sentiment, that evidence was thus afforded of their inspiration by the Holy Spirit: this opinion has also been set aside as too extravagant. It is very possible that *seventy-two* writers were employed in the translation; but it is more probable that it acquired the name of *Septuagint*, from having received the approbation of the Jewish

12. *Why were the Books of Ezra, and Daniel partly in Hebrew, and partly in Chaldee?* 13. *By whom, when, and why, was the Septuagint written?* 14. *Give an account of the Septuagint translation of the Bible. What are the various opinions respecting it?*

Sanhedrim, which consisted of *seventy-two* persons. Some affirm it to have been executed at different times; and Horne says, it is most probable that this version was made during the joint reigns of Ptolemy Lagus, and his son Philadelphus, about 285 or 286 B. C.

15. The *Septuagint* Version, which is the most ancient extant, was highly esteemed by the Jews, and was the one in use in the time of our Saviour; it is that out of which all the citations in the New Testament from the Old are taken; and it was also the ordinary and canonical translation made use of by the Christian Church in the earliest ages: it is the one now employed by the Greek, and other Eastern Churches.

16. The *Apocrypha*. — In addition to the Books already enumerated, there are what are termed the *Apocryphal Books*, so named from ἀποκρύπτω, (apocrupto) ‘to hide, because they are wont to be read not openly ‘and in common, but as it were in secret and apart,’ (Preface of *Bible*, of 1539.). They were never admitted by the Jews as part of the Old Testament, nor are they ever quoted in the New Testament. They therefore want authenticity, and are of doubtful origin: consequently they are not included in the canon of Scripture, because not written by inspired writers; yet they are useful for our edification; and as Jerome observes, whose words are embodied in *Article VI.* of our Church, ‘are read ‘for example and instruction of manners, but yet the ‘Church doth not apply them to establish any doctrine.’ The Roman Catholic Church, however, by the Council of Trent, admits them as Canonical.

17. The *Vulgate*. — There was a very ancient version of the Bible translated from the Septuagint into Latin, but by whom, and when, is unknown. It was in general use till the time of Jerome, and was called the *Itala*, or *Italic Version*. About the close of the fourth century, Jerome began a new translation into Latin from the Hebrew text, which he gradually completed. It at last gained the approbation of Pope Gregory I., and has been used ever since the seventh century. The present *Vulgate*, declared authentic by the Council of Trent in the sixteenth century, is the ancient

15. When was the *Septuagint* translation in general use? 16. What are the *Apocryphal Books*, and whence is the term derived? 17. What is the *Vulgate*?

Italic Version, revised and improved by the corrections of Jerome, and others; and is the only one allowed by the Church of Rome.

18. The first English Translation of the Bible was that of *Wickliffe*, about A. D. 1380—83. After the Invention of *Printing* (1441), the first English Translation of the entire Bible was made by *Myles Coverdale*, A. D. 1535: it was printed in Germany, and dedicated to Henry VIII.; it comprised *Tyndale's* translation of the New Testament, (published in 1520—30.). Coverdale edited another Translation shortly afterwards, A. D. 1537, in which he had the assistance of John Rogers; it appeared as by *Thomas Matthew*, and was called '*Matthew's Bible*.' The next translation was effected by Cranmer, and appeared in print in A. D. 1539; and is known as '*Cranmer's Great Bible*.' In the same year another edition was published from the pen of Richard Taverner, which was called '*Taverner's Bible*.' The *Geneva Bible* appeared in 1560. Other editions from time to time appeared till in A. D. 1568., Archbishop Parker, having employed several eminent critics to make a new translation, and it is said by the Queen's commission, put forth what is known as the '*Bishop's Bible*:' so called from several bishops being employed in the translation: this is the first English version divided into *Chapters*, and *Verses*.

19. The Authorized Version. — Certain objections having been made to the '*Bishop's Bible*,' at the Hampton Court Conference in A. D. 1603, King James I. directed a new translation to be made. Forty-seven persons eminent for their piety and biblical learning were chosen to this end; they were divided into six Committees, two to sit at Oxford, two at Cambridge, and two at Westminster: and each Committee had a certain portion of the Scriptures assigned to it. They began their task in A. D. 1607, and the whole was completed, and in print, in A. D. 1611. This is called the '*Authorized English Version*,' and is the one now in use.

20. When the Holy Scriptures were first divided into *Chapters* and *Verses* is not accurately known; the

18. When were the first English Bibles printed, and by whom? 19. When, and in what way, was the present Authorized Version completed? 20. When, and by whom, was the Bible first divided into *Chapters*, and *Verses*.

former are attributed to Cardinal *Hugo de Sancto Charo*, about the middle of the thirteenth century (*cir.* 1240.); who also made smaller subdivisions, which he indicated by the letters A. B. C. D. &c., for ready reference to a Concordance he was preparing. VERSES are said to have been introduced into a Hebrew Bible in 1445, by a Jewish Rabbi, named *Mordecai Nathan*; some authors say they were not introduced till 1661, by *Athias* a Jewish printer of Amsterdam; and into the Greek Testament by *Robert Stephens*, in 1551. The first English Version of the New Testament with *verses* appeared at Geneva in 1557. (See '*Analysis of New Testament History.*')

GENESIS.

I. A. M. — 4004. B. C.

21. THE Book of Genesis is the first of the Books of Moses, and also in the Bible, and takes its name from the Greek (*genesis*) γένεσις, *a birth*, as being the Book describing "the generation, and production" of all things.

22. Its history comprises a period of about 2369 years, according to the vulgar computation of time; but according to Dr. Hales, 3619 years.

23. The principal Events recorded in it are, the Creation; the primeval state, and the fall of man; the history of Adam, and his descendants, with the progress of religion, and the arts; the corruption of mankind; the deluge; the restoration, and re-peopling of the earth; the building of Babel; the dispersion of mankind; and the lives of Abraham, Isaac, Jacob, and Joseph.

21. What is the book of Genesis? and whence is its name? 22. What period of time does its history embrace? 23. What are the principal events recorded in Genesis?

24. **The Creation.**—The world was created by the word of God 4000 years before the *birth of Christ*, according to Usher, or, reckoning from the *Vulgar Æra*, 4004 years B. c. ; but according to the *Samaritan Pentateuch*, 4700 B. c. ; and according to the *Septuagint*, 5872 B. c.

25. '*In the beginning*,' i. e. in so far as relates to this world, 'God created the heavens and the earth,' out of nothing ; for, says St Paul, 'things which are seen were not made of things which do appear.' *Heb. xi. 3.* And the immediate agency of the *Spirit of God* was directed to this great purpose and 'moved upon the face of the waters.' The CREATION employed six successive days (*Exod. xx. 11.*) ; on the

First day was created Light. *Gen. i. 1—5.*

Second day, the firmament or Air. 6—8.

Third day, the earth or dry Land was separated from the Sea, and Herbs, and Trees were made. 9—13.

Fourth day, the Sun, Moon, and Stars. 14—19.

Fifth day, Fishes, and Birds. 20—23.

Sixth day, Animals, and Man. 24—31.

On the *Seventh*, God 'rested,' and sanctified it.—ii. 2.

26. **Plurality of Persons.**—Just before the creation of man 'God said, let *us* make man in our image, after *our* likeness ; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created He him ; male and female created He them ; *Gen. i. 26, 27.* (*Col. iii. 10.*)

24. *How many years was the Creation before the birth of Christ ?* 25. *Describe the work of the Creation, specifying the work of each day.* 26. *What were the works of God immediately before the creation of man ? In whose image and likeness was man made ?*

27. The expressions *Us* and *Our* in *Gen.* i. 26. evidently imply a *plurality* of persons in the Godhead : in *St Barnabas* we read,—‘And for this cause the Lord was content to suffer for our souls, although he be the Lord of the whole earth ; to *whom* God said before the beginning of the world, let us make man, &c.’ (*Abp. Wake.*)—‘He is speaking to one who has the power of creating.’ (*John* i. 1—3.) *Bp. Wilson.*—*Epiphanius* says ‘this is the language of God to *His Word*, and only begotten, as all the faithful believe.’ (*Hæres.* XXIII. n. 2. XLIV. n. 4. XLVI. n. 3.) So *Chrysostom* enquires:—‘Who was *He*, to whom God said, let *us* make man? Who else but he, the Angel of the Great Council, the Wonderful Counsellor, the Mighty one, the Prince of Peace, the Father of the Future age, the only begotten son of God, the equal to his Father in essence, by whom all things were made? To *Him* it was said—‘Let *us* make man.’ A like use of the plural pronoun occurs in *Gen.* iii. 22 ; xi. 7 ; *Isai.* vi. 8. And we cannot but believe that there was, and is, a *plurality of persons* in the Godhead.

28. The Blessing.—So God created Man, male and female created He them ; and God *blessed* them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth : and God gave them every herb, and every tree, for meat ; and to the beasts and fowls, and creeping things, every green herb for meat, (*Gen.* i. 27. 30.). The work of Creation ended, God rested on the seventh day ; and sanctified it as a Sabbath of Holy rest. *Gen.* ii. 1—3 ; *Exod.* xx. 11.

29. Adam.—‘And the Lord God formed man of the dust of the ground, and breathed into his nostrils

27. Explain these words, and say how far they lead us to imagine a plurality of persons to have been engaged in the Creation of the world. What act of the Second Person of the Holy Trinity is mentioned ? 28. What blessing did God pronounce on man immediately after his creation ? What was their Food ? What did God sanctify on the seventh day ? and for what use ? 29. Where was Adam placed ? What was his employment ? and what privileges were allowed him ?

'the breath of life, and man became a living soul. And 'the Lord God planted a garden eastward in Eden; 'which had two important trees in the midst; the '*Tree of the Knowledge of Good and Evil*,' and the '*Tree of Life*.' And Adam (*Ἀδάμ*, *red earth*) was placed 'in the Garden of Eden (*Ἔδεν*, *delight*) to dress it, and to keep it; 'on the fruits of which he lived; and was indulged in the free use of every thing around him with the exception of one tree, '*The Tree of the Knowledge of Good and Evil*,'—of the fruit of which, if he should eat, he should surely die. *Gen. iii. 7—17.*

30. **Eve.**—But being destitute of a suitable companion 'God caused a deep sleep to fall upon Adam,' and then took from him a rib, and 'closed 'up the flesh instead thereof,' and formed it into a Woman, whom He presented to him as a helpmate: —'Adam said, this is now bone of my bones, and flesh of 'my flesh: she shall be called Woman, because she was 'taken out of Man. Therefore shall a man leave his 'father and his mother and shall cleave unto his wife; 'and they shall be one flesh.' Man was thus pronounced to be a social being. (*Gen. ii. ver. 21—24.*) 'Adam 'called his Wife's name *Eve* (*Ἔβא*, *life*) because she 'was the mother of all living.' *Gen. iii. 20.*

31. **Sabbath and Marriage.**—Thus in the time of the innocence of our first parents were instituted the two ordinances of the *Sabbath*, and of *Marriage*: the former was necessary for man even then in order to bring continually to his mind his relationship and connexion with God. The *Sabbath* is also a 'type of the rest we shall have when we have 'done our work faithfully, and left none undone.' (*Bp. Patrick.*) *Marriage* is thus stamped as a religious contract, and is a type of that sacred mystical union and spiritual marriage of Christ with his Church. *Matt. xix. 6; Eph. v. 31, 32.*

30. How did God provide man with a suitable companion? 31. *What two ordinances were instituted by God in the time of man's innocence, and of what is each a type?*

32. **The Fall.** — Man was evidently made for religion, and to exhibit forth the glory of God. He was but ‘a little lower than the angels’ (*Psal.* viii. 5.); ‘and the inspiration of the Almighty giveth them understanding.’ (*Job* xxxii. 8.) The happiness of our first parents, however, was soon interrupted by the subtlety of Satan, who, under the disguise of a *Serpent*, tempted EVE to eat of the forbidden fruit, and EVE likewise prevailed upon her husband. Immediately, sin and misery entered into the world, (*Gen.* iii. 1—8.); ‘for sin is the transgression of the law’ (1 *John* iii. 4.); and pain, sickness, want, and death, the attendant consequences of sin.

33. **The Curse.** — In punishment, God said to Adam ‘Because thou hast hearkened unto the voice of thy Wife, and hast eaten of the Tree of which I commanded thee saying, ‘thou shalt not eat of it:’ ‘cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground: for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.’ *Gen.* iii. 17—19.

34. And God said unto the Woman,—‘I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.’ *Gen.* iii. 16.

35. **Expelled.** — And God sent them forth from Paradise saying—‘Behold the man is become as one of us to know good and evil: and now, lest he put forth his hand, and take also of the *Tree of Life*, and eat, and live for ever; therefore the Lord God sent him forth from the Garden of *Eden*, to till the ground from whence he was taken. So he drove out the Man; and he placed at the East of the Garden of *Eden Cherubims* and a flaming

32. How was the happiness of our first parents interrupted? 33. What punishment did God denounce upon Adam for his sin? 34. What punishment did God denounce upon Eve? 35. Why did God send Adam from Paradise?

'sword, (*flame of wrath*) which turned every way, to keep 'the way of the Tree of Life? *Gen.* iii. 22. 24.

36. *Clothed.*—After they were expelled from Paradise,—‘Unto Adam also, and to his wife did the ‘Lord God make coats of skins, and clothed them:’ (*Gen.* iii. 21.): that is to say, they were made by His command, and were the skins of the beasts that were slain and offered up in sacrifice before the Cherubim. *Vicarious Sacrifice* was now instituted to remind Adam continually of his *sin*, the *penalty*, and the *deliverance*. (See *par.* 43.)

37. *The Promise.*—In His abundant mercy, the Almighty, while denouncing punishment upon Adam, and instead of consigning all to oblivion, or to despair, gave intimation of the future redemption of mankind. He said unto the Serpent,—‘Because ‘thou hast done this, thou art cursed above all cattle, ‘and above every beast of the field; upon thy belly shalt ‘thou go, and dust shalt thou eat all the days of thy life: ‘*And I will put enmity between thee and the woman, and ‘between thy seed and her seed: it shall bruise thy head, ‘and thou shalt bruise his heel.*’ *Gen.* iii. 14, 15.

38. *The Prophecy.*—This was the momentous *Promise of a Redeemer* given to fallen man: ‘that ‘the seed of the woman should bruise the Serpent’s ‘head.’—And it is the *first prophecy* mentioned in Scripture. How it has been fulfilled, we read in *Gal.* iv. 4. thus—‘When the fulness of time was ‘come, God sent forth His Son, made of a woman;’ and in *Rom.* xvi. 20.—‘The God of peace shall ‘bruise Satan under your feet shortly.’

39. By the ‘*seed of the woman*,’ is meant the Lord Jesus Christ, the Son of God, born of a Virgin: and by ‘*bruising the Serpent’s head*,’ is meant that

36. *How were our first Parents clothed after the Fall?*
 37. *What curse did God pronounce on the serpent?*
 What intimation did God give of the future Redemption of mankind? 38. *What promise was made by God to our first parents at the Fall? Is this the first prophecy mentioned in Scripture? How is it fulfilled?* 39. *How is it to be explained?*

Christ would destroy the works and power of the Devil, and thereby save mankind from sin, and death. *Heb.* ii. 14, 15. As St John says (I. iii. 8)—‘The Son of God was manifested, that he might ‘destroy the works of the Devil,’ (called in *Rev.* xii. 9; xx. 2. ‘that old serpent,’ and in *John* viii. 44. ‘a murderer,’ a ‘liar’):—By the serpent ‘bruising his heel,’ is implied that the Redeemer should suffer from the malignity of Satan.

40. Type—ADAM was a type of CHRIST; for as the *first Adam* was the original of our natural and earthly being, so is Christ, the *second Adam*, of our spiritual and heavenly being: and as by the *first*, sin came into the world, so by the *second* came righteousness. *Rom.* v. 14; *1 Cor.* xv. 21, 22. 45—47.

41. Eden.—Of the exact position of the Garden of Eden there have been various opinions, but the most generally received is, that it was in Armenia, in central Asia, near the sources of the Tigris (*Hiddekel*), the *Euphrates*, the Phasis or Absarus, (*Pison*), and the Araxes or Gyndes (*Gihon*). The names given by Moses are post-diluvian names, and there is much controversy respecting the identity of the *Pison*, and the *Gihon*. Others, however, place *Eden* in *Babylonia*, towards the mouth of the Tigris, and the Euphrates, and close to the Persian gulf: and some place it in other parts of the world.

42. The *Garden of Eden* appears to have been watered by these rivers; or more probably, the whole earth was watered by a *mist*; for doubtless there was no rain before the Flood, since we read in *Genesis* ii. 5, 6. ‘The Lord God had not caused it to ‘rain upon the earth, and there was not a man to till ‘the ground. But there went up a *mist* from the earth, ‘and watered the whole face of the ground.’

40. How is Adam a type of Christ? 41. Where was the Garden of Eden? 42. How is it probable the earth was watered before the flood?

43. The Religion of Adam before the Fall, during the *Dispensation of Innocence*, may be considered a *pure Theism*, requiring *obedience* to the one only precept of abstaining from the '*Tree of Knowledge*'; but after the Fall, when the moral sense became perverted, the exercise of repentance was superadded, together with a reliance on God's mercy, and a belief in the promise of a Redeemer. *Sacrifices* were also required, in order to declare that sin could only be expiated by death, and so typify the atonement necessary for man's transgression:—this is the *Adamic Dispensation*. ADAM and EVE were now expelled from Paradise; and unto them in course of time were born sons, and daughters; of these, however, but three are recorded in Scripture; viz. *Cain*, 'a tiller of the ground;' *Abel*, 'a keeper of sheep;' and *Seth*. (*Gen. iv.*)

44. Adam's descendants. — *Cain* (*Káiv*, *possession*), the eldest, became the guilty instrument of introducing 'death into the world, by the murder of *Abel*' (*Ἀβελ*, *transitory*); they both brought offerings unto the Lord; *CAIN* of the fruit of the ground, and *ABEL* of the firstlings of his flock; the offering of the latter being accompanied by faith and sacrifice was accepted of God (*Heb. xi. 4; xii. 24.*); which provoked the jealous anger of *Cain*, who not long after rose up against *Abel* his brother, and slew him. (*1 John iii. 12.*). The Almighty then denounced a curse upon *Cain* saying:—'When thou 'tillest the ground, it shall not henceforth yield unto thee 'her strength: a fugitive and a vagabond shalt thou be 'in the earth.' (*Gen. iv. 12.*). To prevent however his meeting with an untimely end, 'the Lord set a mark upon 'Cain, lest any finding him should kill him: (And that) 'vengeance shall be taken on him sevenfold'—(*ver. 15.*) This event shows that men had then clear views of *Redemption*, although *Cain* disregarded the idea of an atonement; and it teaches us the certainty of future reward to the righteous.

43. What was the religion of Adam before, and after the Fall? Who were the Children of Adam? 44. What can you say of Cain, and his posterity? and of the death of Abel? and Cain's 'curse?'

45. **Cain's Posterity.**—Cain had a large posterity, who were famous for their inventions in music, and handicraft trades: the name of his son, *Enoch*, (Ἐνὼχ, *dedicated*), he gave to the first city he built. The fourth after him was *Lamech*, (Λάμεχ, *powerful*), who was the first to transgress the divine institution of matrimony by taking two wives, *Adah* (Ἀδὰ, *ornament*), and *Zillah* (Σελλά, *shadow*); by the first he had *Jabal*, and *Jubal*; and by the second, *Tubal-Cain*; and a daughter *Naamah*. (*Jabal* (Ἰωβήλ, *leading*) was a master in the art of tent-making, and in grazing flocks (*Gen.* iv. 20.); *Jubal* (Ἰουβηλ, *music*), was the inventor of musical instruments (*ver.* 21.). *Tubal-Cain* (Θόβεελ, *flowing forth*, and *Kain*), discovered the art of melting metals, and fashioning instruments in brass and iron. (*ver.* 22.) But they all neglected the worship of God, indulged in every iniquity, and the earth was filled with violence: thus fulfilling the curse of vagabondism pronounced against **CAIN**. This is also spiritually referred to in *Jude* 11. where false teachers are said to go 'in the way of Cain,' by hating their brethren, and causing the murder of their souls.

46. **Seth** (Σηθ, *appointed*), repaired the loss of *Abel*: he retired to the land of *Nod*, where he and his descendants for many generations preserved the knowledge of the true God; and some authors say they were distinguished as the '*Sons of God*,' in contra-distinction to the posterity of **CAIN**, who were called the wicked '*Sons of men*.' But the original Hebrew implies by the '*Sons of God*' the chief people; and by the '*Sons of men*' the inferior

45. Who was the first master in the art of tent-making, and in grazing? *To whom is the invention of musical instruments ascribed?* Who discovered the art of melting and working metals? 46. Why do the Scriptures pass over the posterity of Cain, and speak only of that of Seth? *Who eventually descended from Seth?*

people. Placing the posterity of Cain aside, the sacred historian proceeds solely with the descendants of *Seth*, as being the chosen instruments for maintaining the knowledge of God, and eventually giving birth to the promised Messiah.

47. *Seth's posterity.*—Of the posterity of *Seth*, only eight names occur in Scripture; viz:—*Enos* (Ἐνὼς, *man*), *Cainan* (Καϊνάν, *possession*), *Mahalaleel* (Μαλελεήλ, *praise of God*), *Jared* (Ἰαρὲδ, *descent*), *Enoch*, *Methuselah*, *Lamech*, and *Noah*; of these, the most important are the last four. *Enoch*, and *Lamech* were like names with two of the posterity of Cain, (see *par.* 45.)

48. *Enoch* (Ἐνὼχ, *dedicated*), the son of *Jared* was a man who so walked with God, and pleased Him, that when 365 years of age he was translated into heaven without dying. (*Gen.* v. 24.) B. C. 3017. Thus proving a future state, and the *immortality of the soul*. 'By faith *Enoch* was translated that he should not see death,—for before his translation, he had this testimony 'that he pleased God.' *Heb.* xi. 5. He taught and upheld true religion, and also prophesied the judgments of God on sinners; saying, according to *Jude*.—'Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly... of all their ungodly deeds...and of all their hard speeches,' against the Most High; which shows that vice and infidelity then prevailed, (*Jude* 14, 15). It is supposed that the Apostle obtained this passage from some book attributed to *ENOCH* extant in his time. The ancient fathers were divided in their opinion as to its authenticity: although apocryphal, it might, however, contain some truths. *ENOCH* left many children; among whom was *Methuselah*.

49. *Methuselah* (Μαθουσάλα, *when dead it will be sent*), the son of *Enoch*, is noted for his great

47. Who are the most important of the posterity of *Seth*? 48. What is said of *Enoch* in the Old, and New Testament? Who was his father? What was his end, and his age? 49. For what is *Methuselah* noted? and *Lamech*?

longevity, attaining the age of 969 years, which is the oldest on record, (*Gen.* v. 27.). Lamech, his son was the father of Noah; he predicted the blessing that would come on the earth after having lain so long under a curse for the sin of Adam (*Gen.* v. 29.); whence he called his son Noah (*rest, comfort*): he died, aged 777 years.

50. **Noah** (Nôε, Noûa), was the tenth Patriarch before the flood, and was born when his father Lamech was in his 182nd year, B. C. 2948. A. M. 1056. : he was in the line of Seth.

51. As time advanced 'God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.....The earth also was corrupt before God, and the earth was filled with violence.' (*Gen.* vi. 5. 11.). To prove the *certain punishment of sin*, and maintain the *justice of God*, the Almighty determined to destroy man, and all created beings upon the earth. But 'NOAH was a just man, perfect in his generation, and walked with God.' He was also 'a preacher of righteousness, (2 *Pet.* ii. 5.), and thus found favour amidst the general corruption of mankind; God therefore before 'bringing in the flood upon 'the world of the ungodly' commanded him to build an *Ark*, to save himself and family from the coming *Deluge*. (*Gen.* vi. ; *Heb.* xi. 7.).

52. The **Ark** was of gopher wood, pitched within and without; 300 *cubits* long (18 or 21.888. *in.* to the cubit), 50 cubits wide, and 30 cubits high; i.e. (above 540 *ft.* long: 91 *ft.* wide; 47 *ft.* high), and had three floors or stories. (vi. 14—16.). In building the *Ark*, Noah occupied 120 years, (vi. 3.) during which he continued to preach to mankind 'repentance,' in the hope of their

50. *When was Noah born? Of whom was Noah the son? From which of Adam's Sons was Noah descended?*

51. *Give some account of the then condition of mankind?*

52. *What were the dimensions of the Ark? How long was Noah building the Ark? What did he during this period? Who, and what were saved with him in the ark?*

averting the Divine judgment; but it was in vain. 'They did eat, they drank, they married wives, they were given in marriage until the day that *Noah* entered into the 'Ark' (*Luke* xvii. 27.); he at last by the command of God, and with but 7 *days* notice, entered the Ark with his wife, and his three sons, *Shem*, *Ham*, and *Japheth*, with their wives; and likewise two, male and female, of every species of animals; but of *clean* animals and birds 'by sevens;' and the Lord shut him in, (*Gen.* vii. 2, 3.) According to *Calmet*, the *clean* animals were those fitted for sacrifice, and for food: and comprised all that had their hoofs divided entirely, effectively, and internally, into *two* parts. The animals of one hoof, as the horse, and the ass; and such as had their feet divided into *more* than two parts, as into toes, were *unclean*. Generally, such as have cloven feet, and chew the cud were *clean animals*. Swine were unclean, their feet being imperfectly divided. *Fish* without fins and scales were unclean. Birds that walked with four feet, as bats; and insects with many feet, as flies, were unclean. (*Lev.* xi.) Locusts were excepted. These all '*went in unto Noah*' by divine influence to be saved, as they were brought to Adam to be named.

53. The **Deluge**. — The long suffering of God waited while the 'Ark was a preparing, wherein few, that 'is, eight souls were saved by water: the like figure 'whereunto even *Baptism* doth also now save us.' 1 *Pet.* iii. 20, 21. It rained incessantly for *forty days*, and *forty nights*, till the waters had risen 15 cubits above the highest mountains; and every living substance was destroyed which was upon the face of the ground, excepting *Noah*, and those with him in the Ark. *NOAH* was now 600 years old.

54. After 'the waters had prevailed upon the 'earth 150 days' (*Gen.* vii.), they began to abate; and the Ark rested on *Mount Ararat*, in Armenia, between the Black and Caspian seas, (viii. 4.) near the original *Paradise*; where it remained almost

Who were Noah's three sons? How were the clean beasts distinguished from the unclean? 53. What allusion is made to Noah in St Peter's Epistles? How long did it rain? 54. How long did the waters continue on the earth? On what mountain did the Ark rest? In what part of the globe is Ararat situated?

three months before the tops of the mountains appeared : after 40 other days a *raven* was sent forth, which hovered to and fro till the waters were dried up. Next a *dove* was sent out, but finding no resting-place, it came back : after the lapse of a week, the *dove* was despatched again, and returned with an olive leaf plucked off ; after another week, the *dove* was once more sent forth, but never returned. (*Gen.* viii. 7–12).

55. *Noah*, and all with him, at the command of God, now left the Ark, having been in it *one year* (some add, ‘*ten days* ;’ and others ‘*seventeen days* ;’) and the first thing he did was to offer up a sacrifice unto the Lord, for their deliverance ; after this proof of *faith* God promised ‘I will not again curse the ground ‘any more for man’s sake.....neither will I again smite ‘any more every thing living, as I have done. While the ‘earth remaineth, seed time and harvest, and cold and ‘heat, and summer and winter, and day and night, shall ‘not cease.’ (viii. 21.); and He blessed *Noah*, and his sons, saying—‘Be fruitful and multiply, and replenish the ‘earth: and the fear of you shall be upon every living ‘creature:.....into your hand are they delivered, every ‘moving thing that liveth shall be *meat* for you; even as ‘the green herb have I given you all things: but the ‘flesh with the blood thereof, which is the life thereof, ‘shall ye not eat.’ *Gen.* ix. 1–7. Here is the permission for man to eat *meat* : it was to be moving, ‘*that liveth*,’ implying not a dead carcase as from disease; nor was it to be flesh or members torn from living animals having the blood in them; this ‘shall ye not eat.’ God then gave a command for the prevention of murder; careful was he of the blood of beasts, yet more so is He of the blood of man, saying;—whoso sheddeth man’s blood, by man ‘shall his blood be shed ; for in the image of God

55. *How long were they in the Ark ? What blessing, and promise or covenant, did God make to Noah after the flood ? When was man permitted to eat flesh, and with what restriction ? When, and what was the first command given for the prevention of murder ?*

'made He man.' God had hitherto kept the punishment of *murder* in his own hands ; He now gives authority to the Magistrate to call every body to account for such a deed, and to put them to death.

56. After this, God promised that He would bring no more a Deluge over the earth ; in token of which promise, He gave to NOAH the sign of the **Rainbow**. 'I will establish my *covenant* with you, 'neither shall all flesh be cut off any more by the waters 'of a flood ; neither shall there any more be a flood to 'destroy the earth.....and I do set my *bow* in the cloud, 'and it shall be for a token of a covenant between me and 'the earth.' *Gen.* ix. The *Deluge* occurred B.C. 2348 ; and 1656., after the Creation of the world, (according to the *Septuagint*, A. M. 2262.) ; and is referred to in *Isai.* liv. 9 ; *Ezek.* xiv. 14. 20 ; *Matt.* xxiv. 37—39 ; *Luke* xvii. 26, 27 ; *Heb.* xi. 7 ; 1 *Pet.* iii. 20 ; 2 *Pet.* ii. 5 ; iii. 6.

57. *Noah* was a husbandman, and seems to have been the first who planted a vineyard, invented wine presses, and made wine (*Gen.* ix. 20, 21.) ; for happening to drink too freely of the juice of the grape, he became intoxicated : his son *Ham*, the father of Canaan, finding him in this condition treated him with cruelty and indignity ; but his two brothers moved with filial regard covered their father with a mantle.

58. *Noah's prophecy*.—When Noah awoke from his wine, and was conscious of the conduct of Ham, in punishment he pronounced the doom of slavery upon Canaan, *Ham's* son, and his posterity ; but his other sons he blessed ; saying—

Of *Canaan*, 'Cursed be Canaan ; a servant of servants 'shall he be unto his brethren.' *Gen.* ix. 25.

Of *Shem*, 'Blessed be the Lord God of Shem ; and 'Canaan shall be his servant.'—26.

56. *By what token was the promise confirmed ? What is the date of the Deluge ?* 57. *Of what was Noah the first planter and inventor ? How was Noah treated by his sons when intoxicated ?* 58. *Quote the prophecy Noah uttered respecting the fortunes of his sons.*

Of *Japheth*, 'God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.'—27.

59. **The fulfilment.**—These prophecies have since been wonderfully fulfilled. In respect of *Ham's* posterity;—the Egyptians were afflicted with various plagues; the land of *Canaan* eight hundred years afterwards was delivered by God into the hands of the Israelites under Joshua, who destroyed great numbers, and obliged the rest to fly, some into Africa, and others into various countries: their present condition in Africa we now know.

In respect of *Japheth*; 'God shall enlarge Japheth,'—has been fulfilled in the vast extent of country possessed by him; all the isles, and countries westward; and when the Greeks, and after them the Romans, subdued Asia and Africa, they then occupied the dwellings of Shem, and of Canaan.

In respect of *Shem*; 'Blessed be the Lord God of Shem,'—that is, He, and his Church shall dwell in the tents of Shem; from him should spring the *Messiah*; and the worship of the true God should be preserved among his posterity; the Jews being the posterity of Shem.

60. **Noah** lived 350 years after the Deluge; dying at the age of 950, in 1998. B. C. 2006. A. M., and nothing further of his history is recorded in Scripture. He exhibited extraordinary faith in the providence of God in obeying His command to build the *Ark*; which occupied him 120 years. As says *St Paul*:—'By faith, Noah being warned of God of things not seen as yet, moved with fear, prepared an *ARK*, to the saving of his house.' *Heb. xi. 7.* And this *ARK* is a **type** or *figure* of our salvation by Jesus Christ. Christ is our only Ark, the only means of our Salvation; and if we can but enter in, we shall be safe; and like Noah, Christ was a 'preacher of righteousness.' We therefore must resemble Noah,

59. *Shew their fulfilment: and say from which of Noah's sons came Christ? and the Jews? What was the curse upon Canaan?* 60. *How long did Noah live? By what act of obedience did Noah shew his faith? Of what is Noah's Ark a type or figure?*

in his *faith*, and preparation. The religion of Noah was like that of Adam after the Fall, with the continuation of sacrifices.

61. *Confusion of Tongues*.—NOAH left only three sons, *Shem* (Σημ, *name*), *Ham* (Χάμ, *heat, black*), and *Japheth* (Ἰάφεθ, *enlargement*), with their wives, who multiplied greatly; and they were all 'of one language, and of one speech.' *Gen.* xi. 1. They removed from Armenia to the plains of Shinar, near the Euphrates in Assyria, or Chaldæa, with the view of *separating* as God had designed they should; but instead of this, under the influence of *Nimrod*, they built in defiance of God's command the tower of Babel, 'whose top might reach to heaven.' *Gen.* xi. 4. This they did under the proud and ambitious notion of raising themselves into a powerful state, and founding the first kingdom upon the earth; they aimed also at frustrating the great design of peopling the world, saying—'let us make us a name lest we be scattered abroad 'upon the face of the whole earth.' Some think the construction of the Tower was for purposes of idolatry: others, in order that they might not be drowned again: seeking a salvation of their own, instead of trusting in the redemption God had promised. The circumstance is supposed to have given rise to the pagan fable of the Giants attempting to scale heaven. (*Stackhouse*.)

62. But God confounded the language of those who were engaged in it: and 'the Lord scattered them 'abroad from thence upon the face of all the earth; ...therefore is the name of it called *Babel*.' (*Gen.* ix. 8, 9.) The word *Babel* (βαβυλῶν) means *confusion*: and it evidently was God's design that mankind should spread themselves over the earth to re-people it, rather than they should gather themselves unto one place: which was not to be till '*Shiloh come*:' this 'confusion of tongues' happened

61. *Who were the sons of Noah? What circumstances attended the dispersion of mankind after the flood? Where did Noah's sons remove to? What did they build there, and for what object? Where was Babel? Wherein did the sin of those engaged in building it consist?* 62. *How was that sin visited? What is the meaning of Babel? and what was God's design in dispersing mankind?*

B.C. 2234. 1770. A.M. Near the site of Babel arose afterwards the city of *Babylon*.

63. The kingdom of *Babel* was founded by *Nimrod* (Νεβρωδ, *rebellious*), 'a mighty hunter (spoliator) before the Lord' (*Gen.* x. 9, 10.), about 120 years after the Deluge; he probably instigated the building of the tower of Babel, when God 'confounded their language, and scattered them abroad from thence upon the face of the earth.' *Gen.* xi. 7, 8. This was the *fourth* generation since the flood, for *Nimrod* was the son of *Cush* (Χους), the son of *Ham*, the son of *Noah*. *Babylon* the son of *Nimrod* enlarged and beautified the city so named. *Nimrod* is supposed to have introduced the worship of fire, and of the heavenly bodies. He is known as *Bel*, *Baal*, (*the Sun*), *Orion*, *Atorus*, &c.

64. It is the common opinion that *Japheth*, the eldest son of *Noah*, and his posterity, inhabited *Europe*, the north of *Asia*, *Asia Minor*, and *America*; *SHEM*, central *Asia*; *HAM*, the youngest, *Africa*, and certain parts of *Asia*.

65. The immediate descendants of *JAPHETH*, the *Japetus* of profane history, and the countries they occupied, were 1. *Gomer* (Γομερ), the father of the *Cimbri Cymry*, or *Cimmerians*; 2. *Magog* (Μαγωγ), of the *Scythians* (and *Moguls*); 3. *Madaï* (Μαδαϊ) of the *Macedonians*; 4. *Javan* (Ἰοῦαν),* of the *Ionians* and *Greeks*; 5. *Tubal* (Θοβελ), of the *Tibarenians* and (*Tobolsk*); 6. *Meschech* (Μοσδὺχ), of the *Muscovites* or *Russians*; and 7. *Tiras* (Θίρας), of the *Thracians*.

66. The immediate descendants of *Ham*, the youngest, and the countries they occupied, were 1. *Cush*,

What is the date of the confusion of tongues? What city afterwards arose upon or near the site of Babel? 63. Who founded the first kingdom of Babel? How many generations after the flood did the Confusion of tongues take place? 64. What countries did Noah's sons severally people? 65. Who were the immediate descendants of Japheth; and what countries did they occupy? 66. Who were the immediate descendants of Ham; and what countries did they occupy?

* The word *Javan* is in some instances in Scripture used for Greece, as in *Isaiah* lxi. 19., and *Ezek.* xxvii. 13.

the father of many nations in *Africa*, and *Asia*; 2. Mizraim (Μεσραΐμ), of Upper *Egypt*; 3. Phut (Φουδ), of Lower *Egypt*; and 4. Canaan (Χαναάν), of *Palestine*, and *Syria*.

67. It was from this CANAAN, son of Ham, that the Canaanites and Phœnicians were descended; whose country God delivered up to the Israelites.

68. The posterity of Shem, to which the sacred narrative is henceforth particularly confined, were 1. Elam (Ἑλὰμ), the father of the *Persians*; 2. Ashur (Ἀσσοῦρ), of the *Assyrians*; 3. Arphaxad (Ἀρφαξᾶδ), of *Media*; 4. Lud (Λουδ), of the *Lydians*; and 5. Aram (Ἀράμ), of *Mesopotamia*, (*Gen.* x. 21—31; xi. 10—26; 1 *Chron.* i. 17, &c.)

69. From Arphaxad, sprang Salah (Σαλὰ, *sent*), the father of Heber or Eber (Χαβέρ, "Εβερ), from whose name some authors derive the appellation *Hebrew*, as applied to the descendants of Abram; but Calmet affirms that this name arose from his 'passing over' the Euphrates into Canaan; the term *Heber* signifying *beyond, on the other side*. From Heber came PELEG, (Φαλέγ, *division*), when, as his name implies, a 'division' of the earth was made among the ten tribes or families, as God had commanded; (*Gen.* x. 25.) and also JOKTAN (Ἰεκτάν, *small*), the father of Jobab, (Ἰωβάβ, *desert*), the Job of Scripture.

70. Fifth in descent from Heber in the line of Peleg, and ninth from Shem, came Terah (Θάρρα, *delay*), the father of Nahor, Haran, and Abram: they dwelt in Ur (Ἵωρ, *fire*), of Chaldæa in Armenia, the birth-place of Abram, who was born in 1996. B. C., two years after the death of Noah: whence they removed to Haran (Ἀράν, Χαράραν, *very dry*), in Mesopotamia, where Terah died, 1921. B. C.

71. Abram, and his father, appear from the Book

67. From what branch of Noah's family were the Canaanites descended? 68. Who were the descendants of Shem; and what countries did they occupy? 69. Derive the word *Hebrew*? What says Calmet? 70. Who was the father of Abram? From which of Noah's sons was he descended? and how many generations distant? Where did Terah dwell? When did he die? What was the native place of Abram? 71. Where in

of Joshua (xxiv. 2.), to have been idolaters—‘Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nahor; and they served other Gods.’ According to Suidas, and others, Terah was a maker of images—(*Cory’s Fragments*, p. 55.)

72. **Call of Abram.**—*Ur* of Chaldæa was the country whence *Abram* was called by God:—‘Now the Lord had said unto Abram get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee.’ *Gen.* xii. 1. This happened 1921. B.C. 2083. A.M., and has been considered by some critics as the *second* call of Abram; the first being referred to in *Neh.* ix. 7; *Acts* vii. 2–4.

73. And *Abram* (Ἀβράμ, *high father*), departed by Divine direction towards the land of Canaan, with *Sarai* (Σάρα, *my princess*), his wife, *Lot* (Λῶτ, *covering*), his brother’s son, and all their substance. From *Ur* they went to *Haran*, where *TERAH* died; thence to *Sichem* (Συχεμ, *Σικιμα*), to the plain of *Moreb* (Ἀμωρῆ, *illustrious*), and then towards *Bethel* (Βαιθίλ, *house of God*), and in his journey Abram maintained publicly the worship of the one true God (xii. 7.): but there came a famine in the land which compelled them to retire into Egypt. Here, however, Abram forgetting the Divine protection committed the error of calling *Sarai* his sister, instead of his wife, lest Pharaoh to obtain possession of her should cause him to be put to death: but God interposed in his behalf. A similar circumstance occurred with *Abimelech*, King of *Gerar*, at a subsequent period. (*Gen.* xx. 2.) See *postea*.

74. **Abram and Lot.**—At the command of Pharaoh (Φαραὼ, *sun of the son*), they quitted Egypt in disgrace, and returned again to Canaan, having acquired a considerable increase of their substance; but the servants of Abram, and of Lot, began to quarrel

Scripture is Abram stated to have been an idolater?
 72. From what country, and in what manner, was Abram called by God? What is the date B.C. of his call? In what year A.M. was his call? 73. Whither did Abram go? and by whom was he accompanied? What was Abram’s relationship to Lot? 74. What happened to Abram, and Lot, on their return from Egypt?

among themselves for the most eligible pasturage, wherefore they thought it best to separate. Lot journeyed to the east, and dwelt in *Sodom* (Σόδομα, *burning*); while ABRAM remained in Canaan, and took up his abode in the plain of *Mamre* (Μαμβρῆ, *from seeing*), near Hebron (Χεβρών, *confederation*).

B. C. 1920.

75. **The Promise.**—After the death of his father Terah, God *promised* ABRAM ‘in thee shall all the ‘families of the earth be blessed ;’ *Gen.* xii. 3. and likewise, when he was in Canaan—‘unto thy seed ‘will I give this land :’ xii. 7.) and now, after the departure of *Lot*, this promise was renewed.

76. **Lot rescued.**—Not long after this separation (about 8 years), Lot and his family, with the inhabitants of Sodom, were carried away captive in an engagement in which *Bera* (Βάλλα, *son of evil*), the king of Sodom, and *Birsha* (Βαρσά, *son of wickedness*), king of Gomorrah, were routed by their enemies, who were commanded by *Chedorlaomer*, (Χοδολλογομὸρ, *handful of sheaves*), and many slain. ABRAM, hearing of this disaster, immediately armed his servants, to the number of 318, and aided by the Amorites, went in pursuit; overcoming the victors, he rescued *Lot*, and the other captives; and regained possession of their plunder: the King of Sodom urged Abram’s acceptance of the rescued property, which he declined, being desirous of showing his dependence upon God for his riches, rather than on man. *Gen.* xiv. 1—16.

77. **Melchizedek.**—Returning from the slaughter, Abram was met by *Melchizedek* (Μελχισεδέκ, *king of righteousness*), king of Salem, Jerusalem, (*peace*), the priest of the most High God, who brought him

75. *What promises had God made to Abram up to this time?* 76. *What calamity befel Lot when at Sodom? and what did Abram on this occasion?* 77. *Who met Abram on his return, and blessed him? What honour did Abram pay Melchizedek? Where is the first mention of tithes in Scripture?*

bread and wine, and for his noble conduct pronounced a blessing upon him; ABRAM, in return, and being desirous of acknowledging in him the quality of priest of the Lord, and paying him due honour, “*gave him tithes of all,*” i. e. a tenth part of the spoils. *Gen. xiv. 18—20.*

78. Who this *Melchizedek* was is involved in much mystery; all that Scripture tells us is, that he was king of Salem, and priest of the Most High God, and contemporary with Abram. Scripture says nothing of his father, or of his mother, or of his genealogy, birth, or death. St Paul in his *Epistle to the Hebrews*, confirms what is said of him by Moses; how that he ‘met Abraham, and blessed him; ‘to whom Abraham gave a tenth part of all, first being ‘by interpretation king of righteousness, and after that ‘also king of Salem, which is king of peace; without ‘father, without mother, without descent, having neither ‘beginning of days, nor end of life; but made like unto ‘the Son of God; abideth a priest continually.’ *Heb. vii. 1—3.* It has been supposed that the name MELCHIZEDEK (*king of righteousness*), like Adonizedek (*lord of righteousness*), a subsequent king of Jerusalem, was a name of office, and not of an individual; and that being a believer in the true God, he was the priest of his tribe as well as their king.

79. *Type.*—In this sense, i. e. as priest, he was, as David, and St Paul both say, a *figure* of Jesus Christ, who is ‘a priest for ever after the order of Melchizedek;’ and not after the order of Aaron, whose origin, consecration, life, and death, are known. *Psal. cx. 4; Heb. v. 6; vi. 20; vii. 17—21.*

80. *Sodom and Gomorrah.*—*Lot*, regardless of this warning in living with a wicked people, returned to *Sodom* (*Σόδομα*); but, twelve or fourteen years after,

78. *What account is given us of Melchizedek? and with whom was he contemporary? What is said of him in the New Testament?* 79. *How does St Paul consider him a figure of Jesus Christ?* 80. *Give the remaining history of Lot, and the fate of Sodom. Who were the Moabites, and Ammonites?*

the great iniquity of that city, and of *Gomorrhah* (Γόμορρα, *people of fear*), brought down fire from heaven, which destroyed them. B. C. 1897. ABRAM indeed pleaded for Sodom, and had there been found in it ten righteous men, it would have been saved. Lot with his family, however, forewarned by God escaped the destruction. Two angels were sent by the Almighty for this purpose, and although well received by Lot, yet they only escaped the violence of the people by striking them with blindness. They led Lot, his wife, and two daughters out of the city, but his sons-in-law refused, and even his wife could not refrain from looking back on the burning cities with regret at quitting them, whence she was struck dead, and turned into a pillar of salt. *Gen.* xix. 26. Lot retired to a cave near Zoar (Σηγώρ, Σαάρ, *small*), and soon after by his two daughters, had two sons Moab (Μωάβ, *water of a father*), and Ben-Ammi (Ἀμμάν, *son of my nation*), who became the fathers of the Moabites, and the Ammonites, great enemies of God's people. The conduct of the two daughters of Lot cannot, from the brevity of the historian, be well explained, it is supposed that they acted under the belief that the whole human race had been destroyed, except their father, and themselves.

81. Lot. — The life of Lot may thus be briefly gathered:—Lot was the son of Haran, and nephew of Abram; he accompanied his uncle Abram, from Ur, thence to Haran, and afterwards to Canaan, (*Gen.* xi. 31. B. C. 1921.) Famine compelled him to retire to Egypt, on his return, he separated from Abram, because of the quarrelling of his servants with those of his uncle, (*Gen.* xiii. 6, 7.) ; and went to live at Sodom on account of the great fertility of that country. After eight years, Chedorlaomer, and the three kings, his allies, attacked Sodom; and, among other captives, took Lot, and his family. Abram pursued the enemy, and rescued the captives and the plunder. Subsequently, the iniquity of the Sodomites, and the neighbouring people, brought

down upon them the vengeance of God; the cities of Sodom, and Gomorrah were destroyed by fire from heaven: but two angels were sent to take *Lot*, and his family out of the city; and they were cautioned not to look behind them. *Lot's wife*, however, disobeyed the injunction, and staring with infatuation on the burning cities, she became encrusted with the falling nitro-sulphurous matter, and was made a pillar of salt. *Lot*, and his two daughters retired to Zoar, and from thence went into a cave in an adjoining mountain; and here by his two daughters he begat two sons, Moab, and Ben-Ammi, the progenitors, of the Moabites, and Ammonites.

82. *The Dead Sea.*—*Sodom, and Gomorrah, Admah* ('Αδαμά, red), and *Zeboim* (Σεβωίμ, Σεβοείμ, gathering of soldiers), four cities, were destroyed by fire from heaven, 1897. B. C. 2107. A. M. The plain in which they stood was pleasant and fertile, but full of 'slime pits' (*Gen. xiv. 10.*), i. e. very bitumenous, so that it readily caught fire; and when consumed, the land was depressed 1312 feet below the level of the Mediterranean Sea, and became a receptacle for the waters overflowing the Jordan, and formed, what is now called, the '*Dead Sea*:' from its mixture with the sulphur and bitumen of the soil it acquired the name of the '*Lacus Asphaltites*.'

83. *The Affliction.*—After this, *ABRAM* being still childless, and looking on his steward, *Eliezer* of Damascus, as his heir, God promised to *Abram* a numerous posterity: 'as the stars, so shall thy seed be.' Shortly after, when *Abram* was in a deep sleep, God, to try his faith, foretold the affliction of his posterity in Egypt, and their subsequent possession of the Promised Land; saying—'know of a surety that thy seed shall be a 'stranger in a land that is not theirs, and shall serve 'them; and they shall afflict them 400 years: and also 'that nation whom they shall serve, will I judge: and 'afterwards shall they come out with great substance.' *Gen. xv. 5. 13, 14.*

82. *When did the destruction of Sodom, and Gomorrah take place? and what occupies the sites of those cities at the present day?* 83. *What posterity was promised to Abram; and what affliction was foretold to his posterity? and in what words?*

84. The troubles in Egypt comprised but 215 years, so that this *affliction* was partly in Canaan, and partly in Egypt, neighbouring countries, and both inhabited by the descendants of Ham. It began with the *birth of Isaac*, and ended at the deliverance from *Egyptian bondage*. Those who reckon it from Abraham's return to Canaan, make it a period of 430 years ; but round numbers are usually observed. *Exod.* xii. 40 ; *Gal.* iii. 17.

85. *Ishmael born*.—*Abram*, and *Sarai* still having no children, and *Sarai* being barren, she persuaded *Abram* to take *Hagar* ('Αγάρ, *flight, sojourner*), her handmaid to wife, which was according to a Chaldean custom (see *Gen.* xxx. 3.) and she bare him a son called *Ishmael* ('Ισμαήλ, *heard of God*). *Abram* was then four-score and six years old, 1910. B. C. 2094. A. M. *Gen.* xvi.

86. *Promises renewed*.—But when *Abram* was 99 years of age, and *Ishmael* 13 years, God renewed his *promises* with *Abram* ; viz. :

1. That he should have a son by *Sarai* his wife, though they were both very old.
2. That his offspring should be numerous as the stars, and possess the land of Canaan, though he had not ground enough there to set his foot on.
2. That in his seed should all the nations of the earth be blessed. *Gen.* xvii.

These were fulfilled, (1) in the birth of *ISAAC*. *Gen.* xxi. 2. (2) In the possession of Canaan by the Israelites, under *Joshua*, *David*, and *Solomon* ; and in respect of his numerous seed, *literally*, in the numbers of Israelites, *Ishmaelites*, and *Edomites* ; but *spiritually*, in the believers of all nations, *Acts* iii. 25 ; *Rom.* iv. 12—17. And (3) in

84. How is this explained? 85. *Who was Abraham's first son? of whom was he born? and how old was Abram at the birth of Ishmael?* 86. *What were the three principal promises which God made to Abram? and when were they renewed? How was each fulfilled? Why is Abram called the "Father of the Faithful?" What were his three eminent acts of faith? Which especial act was imputed to him for righteousness? What peculiar appellations did Abram receive?*

the birth of the MESSIAH. *Matt.* i. 1. The three great acts of Abraham's faith referred to by St Paul in *Heb.* xi. are his belief and reliance on God's power in respect of his (a) call; (b) his sojourn in Canaan waiting God's time; (c) and his offering his son Isaac. (*vers.* 8, 9. 17.). But his belief in the child of promise, and that 'in him 'and in his seed all the families of the earth should be 'blessed.' Abram had an eye to the Messiah; as is evident from *John* viii. 56. (see *Gal.* iii. 8. 16.); and this faith says St Paul was 'imputed to him for righteousness.' (*Rom.* iv. 22.). Hence his peculiar appellations of the 'Father of the Faithful,' for 'they which are of faith, the 'same are the children of Abraham' (*Gal.* iii. 7.): and the 'Friend of God' (*James* ii. 23.)

87. Circumcision.—After this renewed promise of numerous descendants, God instituted the rite of *circumcision*, as a sign of a covenant between Himself, and the seed of Abram. He commanded that on the *eighth day* every man-child should be circumcised; and to this day, the Jews, the descendants of Abram and Sarai, observe this rite; but the descendants of Ishmael, because he was circumcised when he was *thirteen* years old, perform the rite on the thirteenth year. Abram immediately conformed to the enjoined ordinance.

88. Names changed.—At this time also, on God renewing His promise with him of a numerous posterity, *Abram's* name ('Αβράμ) was changed to *Abraham* ('Αβραάμ): the former of which means a "high father;" and the latter, *Abraham*, a "father of many nations." His wife's name was *Sarai* (Σαρά), 'my princess,' was also changed to *Sarah* (Σάρρα), 'the princess.' (*Gen.* xvii. 5. 15.) Shortly after this, ABRAHAM had another remarkable visitation: *three Angels* in human form came to him as he sat at the door of his tent; and after he had entertained them, one assumed the Divine character, 'the Lord,' and renewed to Abraham and Sarah the *promise of a son*; at which prediction, however, the latter could not forbear *laughing*: and further, while the other

87. What sign of a covenant did God institute between Himself and Abram? 88. On what occasion was his name changed to Abraham? Explain the meaning of his name.

two Angels went on to Sodom this one remained, and informed Abraham of his design to destroy Sodom on account of its wickedness. The patriarch pleaded for the city; and had there been found *ten* righteous men in it, it would have been saved. *Gen. xviii.* (See *par. 80.*)

89. **Isaac born.**—Soon after the destruction of Sodom, ABRAHAM removed six miles southward of Gerar, where he committed the same error he had done when in Egypt, in calling his wife *Sarah*, his sister, in order to save his own life. (see *par. 73.*) *Abimelech* (*Ἀβιμέλεχ*, *father, king*), however, the king of Gerar, was warned of God in a dream, and sent back Sarah, and made a covenant with Abraham at Beersheba, where the latter was permitted 'to dig a well.' At the appointed time, when ABRAHAM was 100 years old, *Sarah*, gave birth to a son, called *Isaac* (*Ἰσαὰκ*, *laughter*), the child of promise. 1896. B. C. 2108. A. M. He was so named because when the Angel promised *Sarah* she should become a mother she privately *laughed* at the prediction; whence ISAAC, (*laughter, joy.*) *Gen. xviii. 13; xxi. 6.* (See *par. 88.*) As *Isaac* grew up, he became exposed to the mockery of Ishmael; till the latter, with his mother Hagar, were in consequence, at the command of God, expelled from the house of Abraham.

90. **Hagar** was an Egyptian servant of Sarah's, and after she had been given to Abraham by her mistress to wife, Sarah 'was despised in her eyes:' this conduct brought down upon her such severe treatment from her mistress, that *Hagar* fled into the wilderness. Here an angel of the Lord found her, and commanded her to return, adding this promise:—'I will multiply thy seed exceedingly, that it shall not be numbered for multitude.—Behold thou art with child and shalt bear a son, and shalt call his name ISHMAEL (*heard of God*); 'because the Lord *hath heard* thy affliction: and he will

89. When was Isaac born? *who was the child of promise* and what became of Hagar, and Ishmael? *why were they cast out?* 90. Give a brief sketch of the history of Hagar, and Ishmael. What did God foretell to Hagar

'be a wild man, his hand will be against every man, and every man's hand against him, and he shall dwell in the presence of all his brethren.' (*Gen.* xvi. 10—12. *Hagar* obeyed, and soon after bore Abraham a son, who was named ISHMAEL, according to the Divine command, and 'Abram was four-score and six years old.' 1910. B. C. Fourteen years after this, ISAAC, *the child of promise*, was born of Sarah unto Abraham 1896. B. C.; and on the day of his weaning, ISHMAEL, then 17 or 19 years of age, mocked Isaac under the feeling that he would interfere with his inheritance, he having prior to the birth of Isaac been looked upon as sole heir. Sarah, incensed at this conduct, 'said unto Abraham, cast out this bondwoman, and her son.' ABRAHAM, therefore, with the sanction of the Lord, 'rose up early in the morning, and took bread and a bottle of water, and gave it unto *Hagar*,' and expelled her, and her son *Ishmael* from the house; and they wandered into the wilderness of Beersheba. (*Gen.* xxi.) They were reduced to the greatest distress, when a voice from heaven cried out—'Fear not! for God hath heard the voice of the lad;' and the means of support were pointed out to them. *Ishmael* became a great archer, and dwelt in the wilderness of Paran (*Παράν*, *abounding in foliage*), (*Gen.* xxi. 21.) He married an Egyptian woman, and had twelve sons, men of great consideration (*Gen.* xxv. 16.), the progenitors of the twelve tribes of Arabians still existing. He had likewise a daughter, *Mahalath* (*Μαελήθ*, *harp*), who married *Esau*. (*Gen.* xxviii. 9.) His posterity are usually mentioned under the general name of *Arabians*, or *Ishmaelites*, in whom was fulfilled the prophecy given to HAGAR; for *Ishmael* lived by prey and rapine in the wilderness, and his posterity have since infested Arabia, and the neighbouring countries, with their robberies and incursions: they have lived at continual war with the world, being to this day robbers by land, and pirates by sea. Many attempts have been made to extirpate them; and travellers are even now required to go armed, and in caravans, and large companies; they seem to be thievish and treacherous by nature. Since the seventh century they have all embraced the religion of Mahomet; so that *Ishmael* is the great progenitor of the Mahomedan dynasties. *Ishmael*

respecting him? What remarkable deliverance was vouchsafed unto them both? Who are his posterity? How has the prediction been fulfilled? What allegorical meaning

died in the presence of all his brethren, aged about 137 years (*Gen.* xxv. 18.), *cir.* 1773. B.C. St Paul makes allegorical allusion to *Sarah* and *Hagar* as descriptive of the two covenants or Churches, the Jewish, and the Christian; inferring that we being children of *Sarah* the free-woman, and by promise, are free; the Jews being of 'Mount Sinai, which gendereth to bondage, which is *Hagar.*' *Gal.* iv. 22—31.

91. **Isaac offered.**—When Isaac grew up to 25 years of age, God made a severe trial of Abraham's faith and obedience. He commanded him to take his son Isaac, and offer him as a burnt offering on *Mount Moriah.* *Gen.* xxii. 2.

92. **Mount Moriah** (*Ἀμωρία*, *chosen of the Lord*), is the same as that whereon stood the threshing-floor of *Araunah*, in the time of David; also that on which the Temple of Solomon was afterwards built; and is included in the same range as that on which CHRIST was crucified.

93. *Abraham*, in opposition to his parental feelings, as well as apparent interest, did as God commanded, and set out on his journey with his son, two servants, and the wood for the burnt-offering. After three days he arrived at the Mount, and ascended with his son, and the wood, leaving the servants at the foot of the hill; while proceeding, *Isaac* said—'My father, behold the fire, and 'the wood, but where is the lamb for a burnt-offering?' *Gen.* xxii. 7. Abraham, under a prophetic impulse replied—'My son, *God will provide* himself a lamb for a burnt-offering.'—*Gen.* xxii. 8.

94. On arriving at the appointed place Abraham built an Altar, laid the wood in order, bound his son *Isaac* (who must have been a consenting party), and laid him on the wood on the altar; and while

has been given by St Paul to the circumstances of Hagar in *Gal.* iv. 22. 91. What trial did God make of Abraham's faith and obedience? 92. In what place was Abraham commanded to slay his son? 93. Relate the occurrence. 94. What prevented the sacrifice.

in the act of slaying him, the angel of the Lord stayed his hand, and pointed to a *ram* caught in a thicket, which was offered and accepted as a substitute for *Isaac*. This act of faith brought a repetition of God's promises to the patriarch; and they all returned together to Beersheba.

95. This transaction happened 1871. B. C. 2133. A. M., and must be considered as powerfully *typical* of the sacrifice of Christ. The birth of *Isaac* was miraculous, as was that of Christ, being born of a woman so aged as to be as much out of the course of nature as for a Virgin to bear a child: he disputed not his father's will though it cost him his life: *Isaac* and *Jesus* were both obedient unto death. *Isaac* carried the wood on which he was to be sacrificed; Christ carried the Cross on which He was to be sacrificed: they both carried them to the same place, Mount Moriah: where afterwards the Temple stood. *Isaac* laid down his life of himself and no man (without his consent) could take it from him; for he was younger and far stronger, and could have resisted; and so did Christ. The *lamb* too that Abraham said 'God would provide,' directs our thoughts to the '*Lamb of God*;' and the *ram* that was substituted points to the Temple sacrifices of animals, types of Christ's atonement. Moreover, here was a good and loving father giving up his beloved, only, and innocent son to suffer death; a son who was heir to the *temporal* Canaan, like to Christ through whom we are the heirs of the *heavenly* Canaan. In this event we have portrayed to us the help of the Spirit, the hope of Redemption, and the Resurrection of the dead.

96. *Type*. — The word *typical* or *type*, means literally a resemblance; but in a Scripture sense, a *Type* may be defined to be a symbol of something future, and distant; or an example prepared, and evidently, *designed*, by God to prefigure that future thing: the thing so prefigured is called the *anti-type*.

95. *What is the date of these transactions? In what particular may Isaac be regarded as a type of Christ?* 96. *What is the meaning of a type? Of an Anti-type?*

97. **Machpelah.**—In commemoration of that event Abraham called the place JEHOVAH-JIREH, (*the Lord will provide*), and returned to Beersheba, (Βηρσαβέε, *well of the oath*). SARAH lived to the age of 127 years, and died at Mamre, 1859. B. C., on which occasion ABRAHAM purchased of Ephron (Εφρών, *choice, favour*), the Hittite, from the children of Heth (Χετ, *fear*), the cave of Machpelah, (*double*), as a burying place, ‘for 400 shekels of silver, current money with the merchant.’ *Gen.* xxiii. 6.

98. **Money.**—This is the first mention of the *shekel*, or we may say of *coined money*. We read the general terms of Abraham being rich in ‘silver, and in gold.’ (*Gen.* xiii. 2.). Of those ‘bought ‘with money of any stranger.’ (*Gen.* xvii. 12, 13.)—and ‘of pieces of silver :’ *Gen.* xx. 16),—all which shows that the use of money was understood in the earliest ages ; but no name had been assigned to any money before this purchase of Abraham’s.

99. **Isaac marries.**—Soon after this, ISAAC, when 40 years old, having been prohibited by his father from taking a Canaanitish woman to wife, who might not believe in, and worship the one true and living God, married *Rebekah* (Ρεβέκκα, *rope with a noose*), daughter of Bethuel (Βαθουήλ, *separated of God*), the son of Nahor (Ναχώρ, *breathing hard*), Abraham’s brother, 1856. (*Usher* says, 1858. B. C. 2146 A. M.) which was effected by the aid of *Eliezer* (Ελιέζερ, *God of help*), Abraham’s steward, in the following manner :—‘*Eliezer* went to Mesopotamia to the city of Nahor,’ at the desire of his master, to seek a wife among Abraham’s kindred for his son *Isaac* ; and on arriving at a well outside the city, he prayed to God, in the name of the Lord God of his master Abraham, beseeching Him in these words, to ‘let ‘it come to pass that the damsel to whom I shall say, ‘let down thy pitcher, I pray thee, that I may drink ; and

97. At what age, and when, did Sarah die? 98. What is the earliest mention of money? 99. Whom did

'she shall say, drink, and I will give thy camels drink 'also; let the same be she that thou hast appointed for 'thy servant Isaac: and thereby shall I know that thou 'hast shown kindness unto my master.' (*Gen.* xxiv. 14.) His prayer was answered in the appearance and conduct of *Rebekah*: to whom he presented a gold ear-ring and two bracelets; and after explaining the object of his journey to her father, and to her brother Laban, they consented to her returning with Eliezer to his young master. And we thus perceive the views they entertained of an immediate Providence.

100. *Keturah*.—After the death of *Sarah*, *ABRAHAM* now 140 years old, married *Keturah* (*Χεττούρα*, *incense*), of the exploits of whose family we are not informed. He had several children by her (*Gen.* xxv. 1.); among whom was *Midian* (*Μαδιάν*, *strife*), father of the *Midianites*. At length this great patriarch, distinguished for his *faith* in the promises of God, *died*, aged 175 years, 1818. B. C. His chief acts of *faith*, were—(a) obedience to the call of God; (b) believing he should possess *Canaan*, and be the father of a great multitude; (c) and in offering up his son—His life may be thus summed up,—

101. *Abraham*, formerly called *Abram*, was the son of *Terah*, a descendant from *Shem*; he was born at *Ur*, a city of *Chaldea*, 1996. B. C. 2008. A. M. and spent his early years under his father's roof, where, it seems idolatry was indulged in: at the age of 75, he was called to leave his country, and his kindred, under a promise from God of being the father of a great nation, and of the *Messiah*; he put *faith* in the promise, and immediately took *Sarah* his wife, and his nephew *Lot*, and proceeded to *Canaan*; the first place he reached was *Haran*, in *Mesopotamia*, where his father *Terah*, who had

Isaac marry? when? Describe the journey of Eliezer. Where, and in what name did Eliezer address God, what did he pray for? 100. Whom did Abraham marry after the death of Sarah? when did he die? What was the distinguishing feature of his character? 101. Give a brief history of Abraham?

accompanied him, died; from thence he went to Palestine, occupied by the Canaanites. Some time after, famine forced him to go to Egypt; he afterwards returned, and from the increase in their families and herds, he separated from *Lot*; he next rescued *Lot* from the enemy, and was blessed on his way home by Melchizedek; a son was promised him, and *Hagar* bore him *Ishmael*, but he was not the 'child of promise;' his promises were repeatedly renewed, and he circumcised all his household. After this, he stayed in Gerar (Γεραρά, *sojourning*), and made a treaty with Abimelech (Ἀβιμέλεχ, *father, king*). *Isaac*, the child of promise, was now born to him; he cast out *Hagar*, and *Ishmael*; was called to sacrifice his son; he bought his first possession, a burying-place at Machpelah for Sarah, now dead; procured a wife for Isaac; himself married *Keturah*; and at last died, aged 175 years; and was buried by Isaac, and *Ishmael* in the cave of Machpelah. 1821. B. C. (*Usher* says, 1818. B. C. 2186. A. M.)

102. *Esau*, and *Jacob*. — From ISAAC'S marriage with *Rebekah*, which occurred when he was about forty years of age, sprung twenty years after two sons, *Esau* (Ἡσαῦ, *hairy*), and *Jacob* (Ἰακώβ, *holding the heel*), who were *twins*, 1836. B. C. 2168. A. M. The former, 'was a cunning hunter,' and the favourite of his father; while the latter, who was a shepherd, 'a plain man dwelling in tents,' was the favourite of his mother. *Gen.* xxv. 25. 28.

103. *Esau* was the first born, and when 40 years old (1796. B. C.) he married two Canaanitish women named *Judith* (Ἰουδιθ, *praised*), daughter of *Beer* or *Anah*, and *Adah*, (Ἀδά, *ornament*), daughter of *Elon*, the Hittite, much to the grief of his parents. Being the head of the family he was considered as a governor appointed by God, and was both *king*, and *priest*; this high and sacred distinction, however, *ESAU* held in mean estimation; for, returning from hunting faint with hunger, he sold his *birth-right* to his brother for a mess of red

102. When did Isaac marry? What children had he by *Rebekah*? 103. Who was Isaac's first-born? What is the head of the family considered; and how did *Esau* esteem this distinction?

pottage made of lentiles. *Gen.* xxv. 29—34. Soon after, a famine in Canaan compelled ISAAC to retire to Gerar, where he practised the same deception towards Abimelech with respect to Rebekah, as Abraham had done with regard to Sarah. A covenant however was made with Abimelech, at the request of the latter, and the wells dug by Abraham re-opened. God also now blessed Isaac, who returned to Beersheba. *Gen.* xxvi.

104. Jacob's deception. — When Isaac grew old, Rebekah, impelled by the word of God spoken to her during her conception, saying, 'the elder (of her offspring) shall serve the younger;' and too impatient to wait for the working of God's providence, — by artifice procured for Jacob to the detriment of Esau, the blessing of his father. When ISAAC desired Esau to fetch him venison, and come to receive his blessing before he died, Rebekah induced Jacob to fetch two kids, which she hastily dressed, and urged him to assume his brother's raiment, and to 'put the skins of the kids of the goats upon his hands, and upon the smooth of his neck,' in order to deceive his father; for Esau was a hairy man, and Jacob a smooth man. She then sent him in to the aged ISAAC with the 'savoury meat and the bread.' By many falsehoods, Jacob ultimately succeeded in deceiving his father, and obtained the patriarchal blessing of plenty, dominion, and pre-eminence. *Gen.* xxvii. 1759. B. C.

105. Jacob's Journey. — Esau on his return discovering the conduct of Jacob, prevailed however on his distressed father to give him an inferior blessing; he then retired in anger, resolved to take his brother's life. Rebekah hearing of this threat prevailed on Isaac to send Jacob to Laban (Λαβάν, white), her brother, in Padan-aram in Syria, 400 miles off, under the pretext of seeking a wife among her own family rather than in the family of Canaan, as Esau had done.

104. How, and why did Rebekah obtain Isaac's blessing for Jacob? What deception was practised by Jacob?

105. What resulted from Esau being deceived? whither was Jacob sent? What was the relationship of Laban?

106. **Jacob's Ladder.**—On his journey thither, *Jacob*, at Bethel (*Βαιθὴλ*, Luz), 40 miles on the road to Haran, laid down to sleep with nothing but the stones for his pillow. He here had a vision of angels ascending and descending a *ladder* reaching from the earth to heaven, and at the top the Lord *Jehovah* standing; who proclaimed himself the God of his fathers, and now established a covenant with Jacob, as He had done previously with Abraham and Isaac: saying, 'the land whereon thou liest, to thee will I give it, and to thy seed.....and in thee and in thy seed shall all the families of the earth be blessed.' (*Gen.* xxviii. 13, 14.). *JACOB* awaking from his vision, struck with religious awe, and conscious of his utter dependence upon Divine providence, 'took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon it; and he called the name of the place **BETH-EL** (*House of God*); and he made a vow—saying, 'if God will be with me,.....and give me bread to eat, and raiment to put on, so that I come again to my father's house in peace:' then he adds, 'shall the Lord be my God; and this stone which I have set for a pillar shall be God's house, and of all that thou shalt give me, I will surely give the *tenth* unto thee.' *ib.* 15—22. At a subsequent period, at this spot, God talked with *Jacob*, desired his name to be no longer Jacob but *Israel*; and He blessed him, and renewed the promises of greatness to his posterity, which had been given to Abraham, and to Isaac.—*Gen.* xxxv. 9—15. *Bethel* was afterwards in the tribe of Benjamin. This place was also annually visited by Samuel (1 *Sam.* vii. 16.); and at a subsequent period *Jeroboam* set up here his idol calf. (1 *Kings* xii. 28, 29.). *ESAU* about this time (1760. B. C.) married *Mahalath* the daughter of *Ishmael*, who had died about 13 years before, (1773. B. C.) aged 137 years.

107. **Rachel and Leah.**—*JACOB* towards the close of his journey met *Rachel* (*Ῥαχὴλ*, an ewe), the daughter

106. What was Jacob's vision at Bethel on his way to Padan-aram? and how did he act when he awoke out of his sleep? What was his vow? What did God afterwards say to Jacob at Bethel? For what is Bethel noted?

107. Whom did Jacob marry? By whom also had he children?

of his uncle *Laban*, tending her father's sheep at the well of Haran; making himself known, he accompanied her home; when, after staying a month, JACOB engaged himself to *Laban*, for seven years on condition of his uncle giving him his cousin *Rachel* in marriage, at the expiration of that period. When the time arrived, however, *Laban* deceived him, and substituted his elder daughter *Leah* (Λεία, *wearied*), for *Rachel*. On the discovery of the fraud, he pleaded in excuse the custom of the country, and promised JACOB, if he would serve seven more years, that he should have his favourite *Rachel*. Jacob consented, and the contract was fulfilled. *Rachel*, however, continuing barren, her place according to the patriarchal custom was supplied by her handmaid *Bilhah* (Βαλλά, *timidity*); *Leah* also becoming past child-bearing substituted her handmaid *Zilpah* (Ζελφά, *a dropping*). Ultimately the barrenness of *Rachel* was removed. (*Gen.* xxix., xxx.). JACOB remained in Padan-aram some time, during which, by his wives and concubines, he had several children.

108. Jacob's sons. — *Jacob* had altogether *twelve* sons, they were called the twelve patriarchs, because they were the fathers of the twelve tribes of Israel: they were all born in Padan-aram with the exception of Benjamin; and were

BY *Leah*:

1. Reuben. (Ῥουβὴν, *behold a son*), B. C. 1752. *Gen.* xxix. 32.
 2. Simeon. (Συμεὼν, Σιμεὼν, *heard acceptably*), 1751. *Gen.* xxix. 33.
 3. Levi. (Λεὼί, *joined*), 1750. *Gen.* xxix. 34.
 4. Judah. (Ἰούδας, *praised*), 1749. *Gen.* xxix. 35.
 9. Issachar. (Ἰσάχαρ, *he is wages*), 1747. *Gen.* xxx. 18.
 10. Zebulun. (Ζαβουλὼν, *wished-for habitation*), 1746. *Gen.* xxx. 20.
- (and a daughter, *Dinah*, Δεῖνα, *judged*.)

BY *Rachel*:

11. Joseph. (Ἰωσήφ, *He shall add*), 1745. *Gen.* xxx. 24.
12. Benjamin. (Βενιαμὴν, *son of my right hand*), 1732. *Gen.* xxxv. 18.

108. *How many sons had Jacob? Name the twelve sons of Jacob? Which was the eldest? Which were the children of Rachel?*

BY *Bilhah*:

5. Dan. (*Δάν, judge*), 1748. *Gen.* xxx. 6.
 6. Naphtali. (*Νεφθαλείμ, my wrestling*), 1747. *Gen.* xxx. 8.

BY *Zilpah*:

7. Gad. (*Γαδ, a troop, good fortune cometh*), 1748. *Gen.* xxx. 11.
 8. Asher. (*Ἀσήρ, happy*), 1747. *Gen.* xxx. 13.

*• The above is the order observed by Moses in naming the Patriarchs accompanying Jacob into Egypt. (*Exod.* i. 2—4.) But the order of their birth is noted by the figures.

109. *Jacob leaves Laban.*—When *Jacob* had been with his uncle 14 years, he contemplated returning to the home of his fathers. *Laban*, however, finding how God had prospered him during *Jacob's* sojourn, persuaded him to remain a few years longer, by promising him as a remuneration, all the cattle bearing particular marks; such as the speckled and the ring streaked. *Jacob* by his ingenuity became in 6 years possessed of immense flocks, (*Gen.* xxx. 43.) which incurring the jealousy of *Laban* and his sons, who charged him with dishonesty, he determined to make a hasty leave; a step to which also he was prompted by the Almighty. He accordingly seized an opportunity afforded by his uncle's absence at the sheep-shearing to steal away privately with all his family and possessions: but *Laban* on his return hearing of *Jacob's* departure went in pursuit, and after 7 days overtook him in Mount Gilead. He charged *Jacob* with stealing his gods (*Teraphim*: see par. 346.) but refrained from anger and violence by a warning from the Almighty in a dream. *Jacob* indignantly denied the accusation, and after a fruitless search for the lost images, which it appeared afterwards *Rachel* had stolen and concealed, a covenant of friendship was made between *Jacob* and *Laban*; and a heap of stones set up as a memorial, which each swore not to pass over to do injury either to other. *Jacob* now offered up a sacrifice, and a reconciliation being effected *Laban* returned, while *Jacob* proceeded on his way. He had been with his uncle 20 years; and 'his wages had been changed ten times.' (*Gen.* xxxi. 41.) B. C. 1739. The name *Laban* is of the same meaning as *Argus, Albinus, &c.*

109. *How came Jacob to leave Laban? Relate the facts.*

110. **Esau reconciled.**—During the absence of JACOB in Mesopotamia, *Esau* had obtained his portion of his father's property, and established himself at Mount Seir (Σειρ, *rough*), south-east of the Dead Sea, and *Jacob* in his journey home, having to pass through this country recollected his conduct towards *Esau*, and dreaded his merited displeasure. He therefore sent forward a messenger to *Esau* to solicit a return of his friendship and favour. He was uncertain whether time had yet assuaged his brother's anger; but the servant having brought word back, that *Esau* 'was coming to meet him, and 400 men with him,' *Jacob* became alarmed, and, with a view of appeasing his brother, sent him valuable presents of many droves of cattle. For greater security, he also despatched his family over the brook Jabbok (Ἰβὰώκ, *emptying*); and arranged his company into two divisions, so that if one was attacked the other might escape; the handmaids and their children foremost, then Leah and her children, and Rachel hindermost: thus prepared he waited *Esau's* arrival.

111. **Jacob changed to Israel.**—'*Jacob* was now 'alone, and there wrestled a man (an angel) with 'him until the breaking of the day;' who finding *Jacob* would not release him, said, 'Let me go for 'the day breaketh.' *Jacob* replied, 'I will not let 'thee go, except thou bless me:' he ultimately prevailed with the angel, and received the name of '*Israel*' (Ἰσραὴλ); for 'the angel blessed him there;' and *Jacob* called the place *Peniel* (Φανουὴλ or *Peniel*), i.e. 'the face of God;' because he had seen God

110. Where had *Esau* established himself? *When, and how did Jacob become reconciled to Esau? What were the fears entertained by him at this time?* 111. *How did Jacob acquire the name of Israel? How was his prayer answered? What is the meaning of the term Israel? What happened to him in his conflict? What gave name to Peniel?*

face to face. In the conflict, the sinew of Jacob's thigh was touched by the angel, and shrank; and Jacob 'halted on his thigh.' In remembrance of this, the Israelites to this day forbear to eat of that sinew in any animal. The term '*Israel*,' which JACOB now acquired, means a 'prince or *prevailer* with God,' and from this name his posterity were called *Israelites*. *Gen.* xxxii.

112. **Meaning of Jacob.** — The name *Jacob* is derived from the following circumstance; at his birth he *held his brother's heel*, hence he was called JACOB, the *heeler*, and, figuratively, one who *supplants, heels, or trips up* his adversary. *Gen.* xxv. 26. This will explain the remark of *Esau*, 'Is not he rightly named *Jacob*, for he 'hath supplanted me these two times; he took away my 'birthright, and behold, now he hath taken away my 'blessing.' *Gen.* xxvii. 36.

113. **Esau retires to Mount Seir.** — After this wrestling, an event which inspired him with confidence, *Jacob* beheld his brother advancing, and went forward bowing himself to the ground seven times. *Esau*, on seeing *Jacob*, ran to meet him, and affectionately embraced him: the latter, in token of *submission*, insisted on *Esau* accepting presents from his hand; this shows that the blessing obtained was more spiritual than temporal. They now became perfectly reconciled: and after interchanging various good offices, they parted. *ESAU* went back, and with his posterity settled in Mount Seir and its neighbourhood, to the south of Judæa and the Red Sea, which was now called *Edom*, and its descendants *Edomites*, from his other name of *Edom* ('Εδωμ, *red*). But of the time, and manner of his death nothing certain is known. 'JACOB journeyed on to Succoth (Σοκχώθ, *booths*.)'

112. *Explain the meaning of the name Jacob. And of the passage "Is not he rightly named Jacob?"* 113. *After their reconciliation whither did the brothers proceed? From whom were the Edomites descended; and where did they dwell? Where is Edom?*

114. **Esau** was the son of Isaac and Rebekah, and twin brother to Jacob; they were born in 1836, B. C., and *Esau* was the elder. From his being very *hairy*, he acquired the name of *Esau*; he was devoted to hunting, and was the favourite of his father. One day returning from the chase excessively fatigued, and hungry, he found his brother Jacob making some *red* pottage; and for a portion of it, he recklessly bartered to him his birthright, resigning it with an oath. (*Gen.* xxv. 29—34.) This contempt of his birthright for an immediate sensual gratification was his great sin: when forty years of age he married two Canaanitish women, Judith (*Ιουδὶθ*, *praised*), previously named, it is supposed Aholibamah (*Ὀλιβεμὰ*, *tent of the high place*), and Adah (*Ἀδὰ*, *ornament*), previously Bashemath (*Βασεμὰθ*, *sweet smelling*), *Gen.* xxvi. 34; xxxvi. 2, 3.; which greatly displeased his parents. At length *Isaac* getting very old and blind, he desired *Esau* to procure him some venison, and to come and receive his last blessing. *Gen.* xxvii. Jacob however by the devices of his mother, imposed upon the aged and afflicted *Isaac*, and obtained from his father upon his own head the blessing of his brother. *ESAU* returning, discovered the fraud, and after craving with tears a secondary benediction, he contracted such a hatred for his brother Jacob, as to seek his life. Time, and the absence of Jacob, ultimately assuaged his anger, and after settling some time in *Mount Seir*, he acquired great wealth and power; hearing of his brother's return from Mesopotamia, he set forth to meet him, and they became perfectly reconciled. *Esau* returned to *Seir*, where he settled; and his posterity, the Edomites, acquired great possessions; but they were subdued by David, which brought about the prophecy of Isaac, that Jacob should rule *Esau*. He was present with his brother at his father's death; and we read of his marrying a third wife, *Mahalath* (*Μαελῆθ*) (or *Bashemath*), the daughter of Ishmael. (xxviii. 9.). In respect of *Esau's* death, nothing is recorded in Scripture. *Gen.* xxxvi. 2, 3. 10. 13. 17.

115. The name **Edom**, which means *red*, was given to *ESAU*, either because he sold his birthright to Jacob for a mess of *red* pottage, or because of the colour of his hair, and complexion :—

114. Give an account of the life of *Esau*. What was his sin? Who were his posterity? 115. Why was *Esau* called Edom?

'Behold there were twins.....and the first came out *red* all over like an hairy garment; and they called his name *Esau*.' *Gen.* xxv. 25.

'Feed me, I pray thee, with that same *red* pottage; for I am faint: therefore was his name called *Edom*.' *Gen.* xxv. 30.

116. *Dinah*. — JACOB after a stay of two years at Succoth, removed to *Shechem* (Συχέμ, *back*), where he purchased a small piece of land of Hamor the prince of the country, pitched his tent thereon, and built an altar. While here, *Dinah* (Δείνα, *judged*), his daughter by Leah, receiving insult from Shechem, the son of Hamor (Εμμώρ, *ass*), *Simeon* and *Levi* treacherously took vengeance on the entire people; for after prevailing on the Shechemites to be circumcised, the two brothers fell upon them when in this enfeebled state, slew every male, and spoiled their city. Shechem endeavoured to atone for his error by offering marriage to *Dinah*, but his suit was rejected, and he and his father fell among the slain. *Gen.* xxxiv.

117. JACOB offended at this cruelty, pronounced a curse upon *Simeon* and *Levi*, saying, — 'Cursed be their anger for it was fierce, and their wrath for it was cruel; I will divide them in Jacob, and scatter them in Israel:' whence the *Simeonites*, and *Levites*, in the division of Canaan, had not distinct and equal portions allotted to them. *Gen.* xlix. 5—7.

118. *Rachel's death*. — Soon after this event, JACOB at the command of God proceeded to Bethel, having first collected the strange gods that were among his people, and hid them under an oak at Shechem. On his arrival, *Deborah* (Δεββώρα, *bee*), the nurse of Rebekah died: he stayed a short time at Bethel, built an altar to the Lord, who again renewed His promises, and directed him to be called *Israel*.

116. *What occurred to Jacob's daughter Dinah at Shechem? what was the sin of Simeon and Levi? Who was the mother of Dinah?* 117. *How did Jacob reprove them for this cruelty?* 118. *What happened to Rachel on his*

Jacob then went on to Ephrath (Ἐφράθ, *fruitful*; said to be the same as *Bethlehem-Ephratah*), where **RACHEL** died in childbirth of a son, whom she called with her dying lips, **BENONI**, (*the son of my sorrow*); his birth being the cause of her death. **JACOB**, however, wishing not to renew the sorrowful remembrance of *Rachel's* death by the use of *Benoni*, but rather to look upon him as the blessing and support of his age, and as a staff in his right hand, changed it to **BENJAMIN** (Βενιαμίν, *the son of my right hand*). *Rachel* he buried in Bethlehem (Βηθλεὲμ, *house of bread*: the ancient *Ephrath*), and set a pillar upon her grave. *Gen.* xxxv. 18. B. C. 1732.

119. **Reuben**.—**JACOB**, or *Israel*, as he is now for the first time called, proceeded on his journey to his father *Isaac*, and when at *Edar*, *Reuben* became guilty of incest with *Bilhah*, *Rachel's* handmaid, and his father's concubine, (*Gen.* xxxv. 21—26.): for this misconduct, he was deprived of the privilege of the first-born; and his tribe were neither numerous, nor famous in *Israel*.

120. **Isaac's death**.—After arriving at the house of his father *Isaac* at *Mamre* (Μαμβρῆ), *Jacob* resided near him for about 13 years, when at last *ISAAC* died, aged 180 years; and was buried by *Esau* and *Jacob*, with *Abraham* in the cave of *Machpelah*. 1716. B. C. 2288. A. M.

121. We will now recapitulate briefly the history of *Isaac*. *Isaac* was born of *Sarah* unto *Abraham*, when his father was 100 years old, B. C. 1896. At 25 years of age, he was offered as a sacrifice to God, but preserved by the interposition of an angel; he married *Rebekah* at the age of 40, and had by her when 60 years old two sons, *Esau*, and *Jacob*: his great prosperity when sojourning in the land of the *Philistines* on account of the famine in *Canaan*

way to visit *Isaac*? What was the name of the new-born son? Why did *Jacob* change it? 119. What wicked act did *Reuben* in his journey? What was his punishment? 120. When did *Isaac* die? 121. Give a brief sketch of the life of *Isaac*, *Who was his mother?*

procured him the envy of that people, and the surrounding nations, and led to Abimelech making a covenant of mutual friendship with him: next, God made the promise to him as to Abraham; he subsequently sent *Esau* for venison to transmit to him the blessing of Abraham, but he was circumvented by Jacob, and under Divine influence blessed him as the first-born. On discovering the deception, he would not revoke the benediction, but gave an inferior blessing to Esau; he soon after confirmed his blessing upon Jacob, (*Gen. xxviii. 3, 4.*) and sent him to Padan-aram; and at last died, aged 180 years. 1716. B. C.

122. JACOB, after the death of his father, continued with his sons to dwell in Canaan; and now the bright promises of the future are to be interrupted by a cloud of subjection and sorrow. At this point, history reverts to the life of *Joseph*, Jacob's greatest favourite, (*Gen. xxxvii.*); which begins the predicted trouble, and in respect of whom these are the most important facts:—

Joseph was born of *Rachel*, B. C. 1745., and was so beloved and preferred by his father *Jacob* that he bestowed on him many especial favours, which were acknowledged by a return of the most filial regard and affection. *Joseph* ever jealous for the honour of his father, would occasionally tell him of the misconduct of his brothers; this brought upon him their envy and bitter hatred. *Jacob* also, as a token of his great regard, gave him a *coat of many colours*; which increased the antipathy already excited; and further, *Joseph* having now dreamed two dreams (in *par. 124.*) in which his condition was set forth as far superior to those of his brothers; they hated him yet the more, and even determined to put him to death. One day being despatched by his father to Shechem to enquire after his brethren, who were tending his flocks in that neighbourhood; he went thither, but found they had gone to Dothan, to which place he proceeded. They no sooner saw *Joseph* approaching than they conspired to kill him. At the intercession of *Reuben* however his life was spared, and after being stripped of his coat he was thrust into a dry well, *Reuben* intending to rescue him privately and return him to *Jacob*: but a caravan of

122. Give a brief memoir of the life of *Joseph*. How did he offend his brothers? Who of his brothers interceded for his life? and at a subsequent period upbraided them for their unnatural conduct? How came he promoted over the

Midianite (Ishmaelite) merchants passing by on their way to Egypt, during Reuben's temporary absence, the ten brethren at the instance of *Judah* sold him for 20 pieces of silver, as a slave, being at the age of 17 years, 1728. B. C. *Reuben* was much distressed on hearing of this proceeding, and rent his clothes with grief. The others however took *Joseph's* coat, and after dipping it in the blood of a kid, cruelly showed it to their father as having found it in that state. *Jacob*, imagining his favourite son had been devoured by wild beasts, mourned his death, and refused to be comforted. On arriving in Egypt, *Joseph* was bought by *Potiphar* (Πετεφρῆς, *priest of the bull*), an officer of distinction under Pharaoh, who 'made him overseer over his house,' and 'the Lord blessed the Egyptian's house for *Joseph's* sake,' and 'made all that he did to prosper:' eventually, however, having resisted the lustful overtures of *Potiphar's* wife, he was falsely accused, and cast into prison. Here the Lord was still with *Joseph*, and the keeper of the prison committed every thing to *Joseph's* hand. While here, he interpreted the dreams of Pharaoh's Butler, and Baker, his fellow prisoners: prophesying freedom to the one, and punishment to the other. 1720. B. C. He was next at the recommendation of the chief butler brought before the king for the purpose of interpreting *Pharaoh's dreams*, 1715. B. C.; he foretold seven years of plenty, and seven years of famine; and from suggesting the proper course to be pursued, he was set over the land of Egypt, after having been in bondage thirteen years. JOSEPH was now 30 years of age, and the king gave him to wife *Asenath* (Ἀσενεθ, *dedicated to Neith*), the daughter of *Potipherah* (Πετεφρῆ, *priest of the sun*), priest of On: he applied himself to the storing of the granaries of the kingdom: and during the seven years of plenty he had two sons, *Manasseh* (Μανασσῆς, *forgetting*), and *Ephraim* (Ἐφραῖμ, *very fruitful*). In the time of the famine, which now followed, buyers of corn came from all parts, and among them ten of his brethren from Canaan, 1706. B. C. These he quickly recognized; and at first treated them roughly, and imprisoned them; but after three days he desired them to depart and bring their younger brother *Benjamin*, retaining Simeon as a pledge of their return; he also ordered their money to be put

land of Egypt? Under what circumstances and conditions did Joseph reduce the Egyptians to be Pharaoh's servants? who were exempt? What proportion of the produce of the land in Egypt was the king entitled to; and by whom was

back in their sack's mouth. On discovering this they became alarmed: *Reuben* now upbraided his brethren for their cruelty to their younger brother *Joseph*; adding, 'therefore is this distress come upon us.' When they reached home, and related the circumstances to their father *Jacob*, he refused to allow Benjamin to leave him. Persuaded however by *Reuben*, who offered his own children as a security, they soon returned accompanied by Benjamin. Their alarm respecting the money in the sack's mouth was quickly removed by the steward, and Simeon was restored to them. *Joseph* now ordered a repast for his new visitors, who to their surprise were arranged according to their ages, and a five-fold portion awarded to Benjamin. On their departure the next morning, a silver cup was stealthily placed in Benjamin's sack, and before they had advanced far on their road home the steward came in pursuit of them, and charged them with robbery: notwithstanding the strongest protestations of innocence, they were searched, and the cup found in Benjamin's possession. The brethren were now brought back to the Egyptian ruler, when *Judah*, stung with remorse for his past conduct with respect to the injured *Joseph*, gave a history of that transaction and of their present circumstances, and in pity to their aged father supplicated of the ruler the release of Benjamin. *Joseph* could refrain no longer from disclosing himself to them: and having heartily forgiven them, he added, 'be not 'grieved, nor angry with yourselves that ye sold me 'hither, for God did send me before you to preserve life:' he now directed them to go back and fetch their father *Jacob*, and settle in the land of Egypt. They returned as he desired, and on arriving at *Goshen* (Γεσέμ, Γοσόδμ, *house of the sun*; also called *Rameses*, and *Raamses*) 1706. B. C. JOSEPH, now fifty-six years of age, went forth to meet them; and Pharaoh encouraged the proceeding by ordering waggons, provisions, and changes of raiment to be provided: and sanctioned their settling in the land of *Rameses* (Ραμεσῆ, *son of the sun*). The Famine continued, but *Joseph's* prudent management preserved the country from starvation. He took in exchange for corn, first, the people's money, then their cattle, and afterwards their land; and when these were gone, the Egyptians sold themselves unto the king, and became

the law established? was it in force in the time of Moses? In what year did Joseph die? What words of Joseph were fulfilled by their leaving Egypt, and what command

Pharaoh's *bondmen*. JOSEPH now established 'a law over 'the land of Egypt, which existed in the time of Moses, 'that Pharaoh should have the *fifth* part' of the produce of all the land as a rent charge, 'except the *land of the Priests* only, which became not Pharaoh's;' and who were exempt from servitude; the remaining four fifths were returned to their late owners. *Gen.* xli. 34; xlvii. 26. Jacob now grown old was on his dying bed, and Joseph visited him; after receiving his blessing, Jacob expired, and was buried in the cave of Machpelah, 1689. B.C. Joseph now re-assured his brethren of his forgiveness, and at length 54 years after the decease of Jacob, he also died in Egypt, aged 110 years, and his bones were carried into Canaan. 1635. B.C. 2369. A.M. On his death-bed 'he made mention of the departure of the children of Israel' from Egypt, which strongly exhibits his *faith*, as the Apostle says (in *Heb.* xi. 22.) in the promises given to his fathers;—'I die, and God will surely visit you, and 'bring you out of this land unto the land which he sware 'to Abraham, to Isaac, and to Jacob.' *Gen.* i. 24. He moreover gave 'commandment concerning his bones,' that they should not bury him until the promise of God was fulfilled. He 'took an oath of the children of Israel, 'saying, God will surely visit you, and ye shall carry up 'my bones from hence.' (*Gen.* i. 25; *Heb.* xi. 22.). With the view of keeping up the faith and interest of the Israelites in the promise of God that they should possess Canaan, this was punctually performed by Moses; who took the bones of Joseph with him in his journeyings (*Exod.* xiii. 19.); and when the promise of God was fulfilled, they were brought by the Israelites, and deposited in the burial-place which Jacob bought of the sons of Hamor, the father of Shechem; which was Jacob's first possession, as *Machpelah* had been Abraham's (*Josh.* xxiv. 32; *Gen.* xxxin. 19; *Acts* vii. 16.)

123. **Typical of Christ.**—The whole life of Joseph is eminently typical of our Saviour:—He was a dearly beloved son; was hated by his brethren; was a sojourner in Egypt; a firm resister of temptation; an inspired interpreter, and prophet; a patient sufferer of many trials, and afflictions, through which he became pre-eminently exalted and blessed; he was

of Joseph was then observed by Moses? Where were his bones finally deposited? And why? 123. How is Joseph a type of Christ?

also a preserver of nations; the promoter of his master's kingdom; and the support of his father's family.

124. *Joseph's dreams.*—JOSEPH told his dreams to his brethren, which were:—1st. 'Behold we were binding *sheaves* in the field, and, lo, my *sheaf* arose, and also stood upright; and behold, your *sheaves* stood round about, and made obeisance to my *sheaf*.' (*Gen.* xxxvii. 7.)—2ndly. He says; 'Behold I have dreamed a dream more; and behold the *sun*, and the *moon*, and the eleven *stars*, made obeisance to me.' *ib.* 9.)

125. *The Butler's dream.*—The dream of Pharaoh's *Butler* was:—'Behold a *vine* was before me: and in the *vine* were *three* branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes; and Pharaoh's cup was in my hand: and I took the *grapes*, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.'—JOSEPH said, 'This is the interpretation of it:—The three branches are three days: yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place; and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.' (*Gen.* xl. 9—13.) In this dream we have the earliest account given us of the art of making *wine*: though doubtless it was known before, as we read of *Noah* drinking wine, *Gen.* ix. 20, 21; it was generally made by treading the grapes in a press, (as in *Nehem.* xiii. 15; *Isai.* lxiii. 2, 3.).

126. *The Baker's dream.*—The dream of Pharaoh's *Baker* was:—'Behold I had *three* white *baskets* on my head: and in the uppermost basket there was of all manner of bakemeats for Pharaoh: and the *birds* did eat them out of the basket upon my head. JOSEPH said, 'this is the interpretation thereof:—the three baskets are three days; yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.' (*Gen.* xl. 16—19.). These two dreams came to pass according to *Joseph's* interpretation.

124. *What were Joseph's dreams?* 125. *What was the dream of Pharaoh's butler, and Joseph's interpretation?* *What is the earliest account given of making wine?* 126. *What was the dream of Pharaoh's baker? and Joseph's interpretation?*

127. Pharaoh's dream.—PHARAOH dreamed : and 'behold, he stood by the river. And, behold, there came up 'out of the river *seven well favoured kine* and *fat-fleshed* ; 'and they fed in a meadow ; and, behold, *seven other kine* 'came up after them out of the river, ill favoured, and '*lean-fleshed* ; and stood by the other kine upon the brink 'of the river. And the ill favoured, and lean fleshed kine 'did eat up the seven well favoured, and fat kine. So 'PHARAOH awoke—And he slept and dreamed the *second* 'time and, behold, *seven ears of corn*, came up upon one 'stalk, *rank*, and *good* : and, behold, *seven thin ears* and '*blasted* with the east wind sprung up after them ; and 'the seven thin ears devoured the seven rank and full 'ears.' (*Gen.* xli. 1—7. 17—24.). *Joseph's* interpretation was,—that the dream of Pharaoh is one : and that the seven good kine, and the seven good ears were *seven years of plenty* ; and the seven thin and ill favoured kine that came up after them, and the seven empty ears blasted with the east wind, were to be *seven years of famine*.— 'Behold, there come seven years of great plenty through- 'out all the land of Egypt, and there shall arise after 'them seven years of famine, and all the plenty shall be 'forgotten in the land of Egypt, and the famine shall 'consume the land ;—and the dream was doubled unto 'Pharaoh twice, because the thing is established by God, 'and God will shortly bring it to pass.' (*ib.* 25—32.).

128. Journey to Egypt.—When the ten brethren returned to JACOB bearing the intelligence of *Joseph's* existence and exaltation, and bringing the invitation of Pharaoh and Joseph, that he should come and dwell in Egypt, the aged patriarch could hardly believe the intelligence, and was only assured when he saw the waggons and provisions for the way ; he then exclaimed, 'Joseph my son is yet alive, 'I will go and see him before I die.' He now set out for Egypt with his 64 sons, and grandsons ; one grand-daughter, Sarah ; and one daughter, Dinah ; and settled in the land of Goshen, where with

127. *What were Pharaoh's dreams, and Joseph's interpretation ?* 128. When Jacob heard of Joseph's safety what did he resolve to do ? where did they settle, and how many were there in family ? *What first led to the establishment of the Israelites in Egypt ?*

Joseph, and his two sons, his family amounted to *seventy* persons (*Gen.* xlv. 1—21.) Omitting Joseph and his two sons, and taking into account the *nine* wives of nine of Jacob's sons that came with him into Egypt, we have the amount of 75, as given in *Acts* vii. 14.

129. This *departure* of JACOB into Egypt took place in 1706. B. C. and 2298. A. M., which makes a period of 215 years since the call of Abraham in B. C. 1921. ; and here the Israelites continued 215 years, until the time of Moses, a distinct and isolated race.

130. *Jacob's Death.*—After remaining in Egypt, *seventeen* years, during which the Israelites multiplied exceedingly, JACOB fell sick, and having called all his sons around him, he blessed them one by one. He adopted also the two children of JOSEPH, *Manasseh*, and *Ephraim* ; thus giving *Joseph* the double portion, as it were, of the first-born ; and in blessing Joseph's sons he preferred the younger, *Ephraim*, to the elder, which had been a practice from the beginning, in order to shew that the Divine gifts are not bestowed according to the order of nature, but freely from God's wise goodness. This may be exemplified in the preference of *Abel* to *Cain*, *Shem* to *Japheth*, *Isaac* to *Ishmael*, *Jacob* to *Esau*, *Judah* and *Joseph* to *Reuben*, *Ephraim* to *Manasseh*, *Moses* to *Aaron*, *David* to his brethren, &c. : at length, JACOB, after enjoining them all to bury him in *Canaan* with his fathers, died, aged 147 years. 1689. B. C. 2315. A. M.

129. Give the date of Jacob's departure into Egypt. What number of years elapsed between the call of Abraham, and Jacob's departure into Egypt? How long did the Israelites remain in Egypt? 130. How long did Jacob live in Egypt? what did he on his death bed? In what manner did Jacob bless the sons of Joseph? what was the principle involved in it? Give other instances. When did he die?

131. Jacob.—The following is a brief sketch of this distinguished patriarch:—JACOB, whose name denotes the heeler, was the son of *Isaac* and *Rebekah*, and twin brother to *Esau*, he was born 1836. B. C.; he bought his brother's birthright, and by craft and falsehood obtained his father's blessing 1759. B. C.; when seventy-seven years old; he proceeded the same year to Padan-aram (*plain of Aram*) to avoid his brother's wrath, and engaged to serve his Uncle *Laban* seven years to obtain his daughter *Rachel*; at the expiration of that term, *Laban* deceived *Jacob* by substituting his elder daughter *Leah* for *Rachel*, whom *Jacob* in ignorance married, the Eastern custom of veiling the bride preventing him from discovering the fraud; he therefore stayed seven years more to obtain *Rachel*. On his way thither he had a heavenly vision at *Bethel*, a ladder with angels ascending and descending; while at Padan-aram his sons were born, six from *Leah*, one from *Rachel*, two from *Bilhah*, *Rachel*'s handmaid, and two from *Zilpah*, *Leah*'s handmaid; his time having expired, a fresh engagement was made by which JACOB was to be remunerated with all the streaked and speckled cattle; after the lapse of six years the jealousy of his kinsman prompted him to a sudden departure; unknown to *Laban*, he returned to *Canaan*, about 1739. B. C.; his uncle however pursued him, and overtook him, and charged him with running off with his images (*Teraphim*) or household gods: but a reconciliation was effected, and *Laban* returned home, while JACOB proceeded, and crossed the brook *Jabbok*; he here wrestled with an angel, who touched the hollow of his thigh which immediately withered, and his name was changed to *Israel*. Here also his brother *Esau* met him, and accepting *Jacob*'s presents, became reconciled. *Esau* returned home to *Mount Seir*, and JACOB reached *Succoth*, where he dwelt some time. (See *par.* 113.)

132. From *Succoth* JACOB removed to *Salem* (Σαλήμ, *at peace*), a city of the *Shechemites*, where he bought a piece of land; and while here, his daughter, *Dinah*, was ravished by *Shechem*, on whom her brothers, *Simeon* and *Levi*, took cruel vengeance; he quitted this place for *Bethel* from fear of the resentment of the people, where he offered sacrifices to God; and thence proceeded to *Hebron*, to visit his father *Isaac*, who lived in the plains

131, 132. Give a brief history of *Jacob*, marking the leading facts in his journeys, with the occasions of them, his death, and burial.

of Mamre: during this journey *Rachel* died in child-bed with Benjamin, whose birth completed his family. 1732. B.C. *Jacob* lived with his father 13 years, who now dying, he buried him with Abraham. 1716. B.C. Some years previously, his son *Joseph* had been sold by his brethren, but hearing of his existence and power in Egypt, *Jacob* went to visit him, with all his household, 1706. B.C.; and dwelt in the land of *Goshen*: in his way God appeared to him at Beersheba (Βηρσαβέε); and on his arrival, *Joseph* presented him to Pharaoh, he at length became sick, blessed the two sons of *Joseph*, foretold the future destiny of all his sons; and died, aged 147. 1689. B.C. 2315. A.M. *Joseph* embalmed him after the manner of the Egyptians, and there was a general mourning for him in Egypt seventy days; after which, *Joseph* and his brethren, and the chief men of Egypt, carried him to the burying place of his fathers, Machpelah in Canaan. *Gen.* xlix. 30.

133. **Blessing of Jacob's Sons.**—The blessings follow in order; but of all his sons, JACOB bestowed the highest degree of blessing on JUDAH, and JOSEPH:—

Reuben was the first-born; and the prerogative of such birth-right consisted in (1) a double portion of the father's estate; (2) the priesthood; and (3) the kingdom. But these privileges he lost by his incestuous conduct with *Bilhah*, his father's wife. JACOB said, 'Unstable as water thou shalt not excel.'—no eminent deeds are recorded of this tribe in Scripture; and they numbered a third less than Judah. *Gen.* xxxv. 21. 26.

134. *Simeon*, and *Levi*, the next two, were also shut out from the expectation of these privileges by the curse pronounced upon them for the cruel treatment of the Shechemites; (*Gen.* xxxiv. 30.) 'I will divide them in *Jacob*, and scatter them in Israel.' (*Gen.* xlix. 7.) This was fulfilled in *Simeon*, in that tribe having no part of their own in the division of the land, but were allowed a portion in the lot of Judah: some also settled in Mount Seir; and others of the tribe of *Simeon* were scattered through the land of Israel as the teachers of youth. In *Levi* it was fulfilled in that tribe having no

133. On which two of his sons did Jacob bestow the highest degree of blessing? What were the privileges of the first-born? Why did *Reuben* lose them? 134. Why was the prediction of Jacob in respect of *Simeon*, and *Levi*? How was it fulfilled?

portion allotted them; they were dispersed through all the tribes, having merely certain cities assigned to them with a little land adjoining. *Josh.* xviii. 7; xix. i. 9. The curse was subsequently taken off the *Levites* on account of their eminent services in falling upon the worshippers of the golden calf, and thereby consecrating themselves unto God. They had besides a tenth part of the produce of the whole land. *Exod.* xxxii. 26—29.

135. **Judah** came next, upon him then did JACOB bestow the *kingdom*, or chief authority among his brethren, for he moreover had joined with Reuben in striving to preserve the favourite Joseph. Thus, as we have seen, the *priesthood* fell to the *Levites*; and the *double-portion* to the favourite Joseph. See *postea*. Unto Judah he said:—

‘JUDAH, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father’s children shall bow down before thee. Judah is a lion’s whelp: from the prey, my son, thou art gone up: he stooped down, he crouched as a lion, and as an old lion; who shall rouse him up? *The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be, &c. &c.* Gen. xlix. 8—12.

This was realized in Judah by the rest of the nation praising their valorous deeds, and undaunted courage, and acknowledging their supremacy; from whom also they were called *Jews*, and the country *Judea*; the tribe, while famous for its conquests and its power, was renowned also for the extent and security of the kingdom of David, and of Solomon; and more especially because the MESSIAH was born of this tribe, and whose kingdom is everlasting; nor did the sceptre depart from Judah till *Shiloh*, i.e. the *Messiah* came. Its possessions were very fertile, and salubrious. All the other tribes (the Israelites) were carried captive into Assyria, whence they never returned; the *Jews*, including the tribe of *Benjamin*, were made captive, but they returned in *seventy* years; this tribe ever kept a distinct people, and had governors of their own, and to a certain extent, even in our Saviour’s time; but their sceptre was then waning, and in about

135. *Why was precedence given to Judah over his elder brethren? What was his blessing on Judah? What prophecy did Jacob utter relative to Christ? How were these blessings afterwards realized to Judah, and to Joseph respectively?*

forty years it totally departed; their city also was taken, their temple destroyed, and themselves scattered among all nations, without a ruler, and without a government.—*Bp. Newton.*

136. Zebulun 'shall dwell at the haven of the sea and 'he shall be for an haven of ships.'—(*ib.* 13.) *i. e.* devoted to mercantile pursuits, and living between the sea of Galilee and the Mediterranean.

Issachar 'is a strong ass crouching down between two 'burdens: and he saw that rest was good.....and became 'a servant unto tribute.' (*ib.* 14, 15.) *i. e.* devoted to peaceful labours and agricultural pursuits, and at any cost.

Dan 'shall judge his people.....be a serpent by the way, 'an adder in the path, that biteth the horses heels, so 'that his rider shall fall backward.' (*ib.* 16, 17.) *i. e.* shall produce one of the judges (*Samson*) as well as others of the tribes; and manage their wars more by craft and cunning than open hostility.

137. Gad, — 'a troop shall overcome him, but he shall 'overcome at the last.' (*ib.* 19.) *i. e.* be exposed to the incursions of the neighbouring Amorites and Moabites; who were ultimately overcome by Jephthah, the Gileadite.

Asher, — 'his bread shall be fat, and he shall yield royal 'dainties.' (*ib.* 20.) *i. e.* shall abound in corn and the choicest fruits.

Naphtali 'is a hind let loose: he giveth goodly words.' (*ib.* 21.) *i. e.* fond of liberty, of good address, and possessing great conversational powers.

138. Joseph 'is a fruitful bough even a fruitful 'bough by a well; whose branches run over the wall, 'the archers have sorely grieved him, and shot at him, 'and hated him; but his bow abode in strength, and the 'arms of his hands were made strong by the hands of the 'mighty God of Jacob;.....even by the God of thy father 'who shall help thee; and by the Almighty, who shall 'bless thee with blessings of heaven above, blessings of 'the deep that lieth under, blessings of the breasts, and of 'the womb. The blessings of thy father have prevailed 'above the blessings of my progenitors, unto the utmost 'bound of the everlasting hills; they shall be on the head 'of Joseph, and on the crown of the head of him that 'was separate from his *brethren.*' (*ib.* 22—26.)

136. What was the blessing of Zebulun? Of Issachar? *Dan?* 137. Gad? Asher? Naphtali? 138. What was his blessing on Joseph?

In Joseph it was realized in his rapid advancement although injured and envied by his brethren, which he endured with patience under the support of God; also by reason of his numerous and flourishing offspring, forming the two tribes of *Ephraim*. and *Manasseh*; of the former was JOSHUA, who led them into Canaan, where on the division of the country they were blessed with the largest, and most fruitful portions; and with a great and thriving progeny.

139. **Benjamin.**—‘shall ravin as a wolf: in the ‘morning he shall devour the prey, and at night he shall ‘divide the spoil.’ (*ib.* 27.) *i. e.* shall be a warlike tribe, and be successful in their assaults. It might be said that he received an equal blessing with Joseph; for in Moses’ prophecy, which is an exposition of this of Jacob, in respect of Benjamin he says *Benjamin* ‘shall dwell in safety by him; and the Lord shall cover him all the day long.’ (*Deut.* xxxiii. 12.) This imports that *Benjamin* shall continue longer than the other tribes, even to the very last times of the Jewish estate; which was most exactly fulfilled: because the tribe of *Benjamin* annexed itself to that of *Judah*, as its head; ran the same fortune with it; went together into captivity; returned home together; and were both in being when *Shiloh* came.—*Bps. Sherlock, Newton.*

140. **Types.**—We will now close the account of Genesis with noticing the *typical* and *prophetical* intimations of the Messiah. The Messiah has His types in

Adam—Gen. i. 27; ii. 7. (*Rom.* v. 14; 1 *Cor.* xv. 45.).

Tree of Life—Gen. ii. 9. (See *John* i. 4; *Rev.* xxii. 2.).

Abel—Gen. iv. 8. 10. (See *Acts* ii. 23; *Heb.* xii. 24.).

Abraham—Gen. xvii. 5. (See *Eph.* iii. 15.).

The Ark—Gen. vii. 16. (See 1 *Pet.* iii. 20, 21.).

Isaac—Gen. xxii. 1, 2. (See *Heb.* xi. 17—19.).

Jacob—Gen. xxxii. 28. (See *John* xi. 42; *Heb.* vii. 25.).

Jacob’s Ladder—Gen. xxviii. 12. (See *John* i. 51.).

Joseph—Gen. i. 19, 20. (See *Heb.* vii. 25.).

Melchizedek—Gen. xiv. 18. 20. (See *Heb.* vii. 1—17.).

Noah—Gen. v. 29. (See 2 *Cor.* i. 5.).

141. **The Prophecies** were:—1. When God said to the Serpent “It (the seed of the woman) shall bruise thy “head, and thou shalt bruise his heel.” *Gen.* iii. 15.

139. What blessing had Benjamin? 140. State the successive typical, 141. and prophetical intimations of the Messiah, contained in the book of Genesis.

2. Where God says to Abraham,—“And in thee shall “all the families of the earth be blessed.” *Gen.* xiii. 3; xviii. 18; xxii. 18., and the same to Isaac, xxvi. 4., and to Jacob, xxviii. 14.

3. Where Jacob says to Judah,—“The sceptre shall “not depart from Judah, nor a lawgiver from between “his feet, until Shiloh come, and unto him shall the “gathering of the people be.” *Gen.* xlix. 10.

These Prophecies have been thus fulfilled;—

The 1st,—“When the fulness of time was come, God “sent forth his son, made of a woman.” *Gal.* iv. 4. “The “God of peace shall *bruise* Satan under your feet shortly.” *Rom.* xvi. 20. “The Son of God was manifested, that he “might destroy the works of the *Devil*.” 1 *John* iii. 8. “That old *Serpent*.” (*Rev.* xii. 9.).

The 2nd,—“I bring you good tidings of great joy, “which shall be to *all* people.” (*Luke* ii. 10.).

“The covenant which God made with our fathers, “saying unto *Abraham*, “and in thy seed shall all the “kindreds of the earth be blessed.” *Acts* iii. 25; *Matt.* i. 1; *Gal.* iii. 8. 16. 29. “It is evident that our Lord sprang “out of Judah.” *Heb.* vii. 14.

The 3rd,—When the Messiah came, the sceptre had departed from Judah, for the Jews were subject to the authority of the Romans; they submitted to the enrolment of Augustus, payed tribute to Cæsar, and had not the power of life and death. See *Luke* ii. 1. 3—5; *Matt.* xxii. 20, 21. and parallel passages; and *John* xix. 10—15.

* * * Read in succession. *Acts* vii. 2—4; *Gen.* xii. 1. 2. 7; xiii. 14—17; xv. 13—21; xvii. 2—8; 15—21; xxvi. 2—4; xxviii. 13—15; xxxv. 12.

142. The chief persons mentioned in Genesis, and the meanings of their names, are,

ADAM, (*earthly, red earth*), lived 900 years.

EVE, (*life, living*).

Cain, (*possession*).

Abel, (*vanity, transitory*), } (the Indian *Bramah, Vishnu,*
and *Siva*.)

Seth, (*appointed*), 912 years.

Tubal-Cain, (*flowing forth of Cain*), The ‘*Vulcan*’ of
Profane Hist. 365 years.

Enoch, (*dedicated*) taken up into heaven without dying.

Wherein have these Prophecies been fulfilled? *especially that of Abraham?* 142. Who are the chief persons mentioned in Genesis?

Methuselah, (*when dead it will be sent*) the oldest man, 969 years.

Lamech, (*powerful*), 777 years.

Noah, (*rest, comfort*), 950 years, (the *Anu, Osiris, Uranus, Saturn, Bacchus, Deucalion, Minos, Janus*, &c. of Prof. Hist.).

Shem, (<i>renowned name</i>), the father of the nations of Asia 600 years, (<i>Neptune</i>)	} Sons of Noah.
Ham, (<i>heat, black</i>) of those of Africa, (<i>Pluto</i>)	
Japheth, (<i>enlargement</i> , of Europe, (<i>Jupiter</i>))	

Abranam, (*father of great people*), 175 years.

Melchizedek, (*king of righteousness*) king of Salem.

Terah, (*delay*), father (205 years.)

Haran, (*very high, enclosed*) brother.

Sarah, (<i>lady, princess</i>) with (127 years.)	} of Abraham.
Laban, (<i>white, shining</i>), nephew.	
Lot, (<i>covering, wrapt up</i>), nephew.	

Isaac, (*laughter*), the child of promise by

Sarah, 180 years.

Ishmael, (<i>heard of God</i>) the son of Hagar (<i>flight, sojourner</i>) the bondwoman and founder of the Arab race, 137 years.	} Sons of Abraham.
Esau, or Edom, (<i>red</i>) the founder of Idumæa, and the Edomites.	

Jacob, (*heeler, supplanter*) the inheritor of the blessing, and afterwards called

Israel, (*prevailer*) 147 years.

Reuben, (*behold a son*)

Simeon, (*hearing acceptedly*)

Levi, (*associated, joined*)

Judah, (*praised*)

Issachar, (*recompence, wages*)

Dan, (*judged*)

Naphtali, (*my wrestling*)

Gad, (*troop, good luck*)

Asher, (*happy*)

Zebulun, (*wished for, dwelling with*)

Joseph, (*increase*) 110 years

Benjamin, (*son of my right hand*)

Ephraim, (*very fruitful*)

Manasseh, (*forgetfulness*)

The Twelve Sons of Jacob.

Sons of Joseph.

Give the different meanings of the names in Genesis.

EXODUS.

2369. A. M.

1635. B. C.

143. This book is called "**Exodus**," because it records the departure of the Israelites out of Egypt; the term is derived from the Greek ἐξ (ex) *out*, and ὁδός (odos) *a way*; and it embraces a period of about 145 years; viz. from the death of *Joseph*, 1635. B. C., to the erection of the *Tabernacle*, 1490. B. C.

144. Its deficiencies.—There is no record in Scripture of the transactions between the death of *Jacob*, 1689. B. C., and that of *Joseph*, 1635. B. C., a space of 54 years; nor of those between the death of *Joseph*, and the birth of *Moses* in 1571. B. C. a space of 64 years: and but very little is recorded of the first forty years of *Moses*' life, which were spent in Egypt, and likewise of the second forty years spent in Midian.

145. Its contents.—The chief matters recorded in this book are the sufferings and *bondage* of the Israelites in Egypt; the miraculous *deliverance* by the hand of *Moses*; the institution of the *Passover*; the passage of the *Red Sea*; their entrance into the *wilderness* of Sinai; the promulgation of the *Law*; and the building of the *Tabernacle*.

143. *Why is this book called Exodus? whence is the word derived? what length of time does it embrace?* 144. *Of what periods are the transactions omitted in Scripture about the times of Joseph and Moses?* 145. *What are the chief matters recorded in the book of Exodus?*

146. **Israelites enslaved.**—About sixty years after the death of *Joseph*, and when Pharaoh (Pharaoh Rameses II.), who knew not Joseph's eminent services to his predecessor, was on the throne of Egypt, the Israelites, in reliance upon the Divine promises, were openly expecting a separate national existence, and had increased to such numbers, that they excited the fear and jealousy of the Egyptian monarch ; he therefore, as if to frustrate the Divine predictions, and to check their increase, imposed heavy tasks upon them, and reduced them to a state of abject bondage. 1573. B. C. 2431. A. M.

147. Pharaoh, however, unknowingly was by this means fulfilling their prophesied afflictions, *Gen. xv. 13*. He 'set over them task masters to afflict them with their 'burdens;' 'made them build cities, and to serve with 'rigour: 'he made their lives bitter with hard bondage, 'in mortar, and in brick, and in all manner of service in 'the field:' (*Exod. i. 11. 13, 14.*) Notwithstanding these exactions they continued to increase.

148. **Male infants destroyed.**—Finding this ineffectual, he ordered the midwives *Shiphrah* (Σεπφώρα, *beauty*), and *Puah* (Φουά, *splendid, light*), to destroy all the new-born male children of the Hebrew mothers ; but they refusing, Pharaoh commanded his people to throw the infants into the river Nile. *Exod. i. 22.*

149. **Moses preserved.**—One woman, however, *Jochebed* (Ἰωχαβὲδ, *glory of the Lord*), whose husband's name was *Amram* (Ἀμράμ, *illustrious*), both of the tribe of Levi, concealed her child three months, but was forced at last to expose him in a

146. What excited the fear and jealousy of the Egyptian monarch? 147. What were the services exacted from the Israelites during the latter year of their stay in Egypt? 148. What did Pharaoh command the midwives to do, and afterwards the people? 149. How did Jochebed save her child from the cruel order of Pharaoh? Of whom was Moses the son?

basket of rushes on the river Nile; here he was discovered by the king's daughter, who took compassion on him, and adopted him; and accidentally on her part, gave him to the child's mother to nurse. 1571. B. C.

150. The child grew up, and Pharaoh's daughter gave him the name of MOSES (*Μωσῆς*, *saved out of the water*); and had him educated 'in all the learning of the Egyptians, and introduced him to the court of Egypt' (*Exod. ii. 1—10.*); this well fitted him for the purposes he had to fulfil, and he soon became celebrated for his learning and wisdom, and was 'mighty in words and deeds.' (*Acts vii. 22.*). On arriving at manhood, and when 40 years of age, and made sensible of the circumstances of his birth, and the sufferings of his brethren, he happened to see an Egyptian beating a Hebrew: on which he slew the Egyptian; and under the influence of faith, renounced his adoption 'choosing rather to suffer affliction with the people of God.' *Heb. xi. 25.*

151. *Zipporah*.—Pharaoh in his wrath sought the life of *Moses*, but he fled into the land of *Midian*, (a people descended from *Midian*, a son of ABRAHAM by *Keturah*) (*Gen. xxv. 2.*). Here one day seated on a well, he beheld the seven daughters of *Reuel* (*Raguel*, *Ῥαγουήλ*, *friend of God*), or *Jethro*, (*Ἰεθὺρ*, *Ἰεθερ*, *his excellence*), the priest of that country, come to water their father's flocks. These women however meeting with interruption from other shepherds, *Moses* assisted them, and for his kindness was ultimately invited to the house of *Jethro*, who soon after gave to him in marriage his daughter *Zipporah* (*Σεπφώρα*, *little bird*). He remained 40

150. What did Pharaoh's daughter with the Hebrew child she had adopted? What did Moses when forty years old to an Egyptian? 151. Whither did Moses flee from the wrath of Pharaoh? What did he in Midian? and how long did he dwell there?

years in Midian, keeping the sheep of his father-in-law. 1531. B. C. 2473. A. M.

152. **Burning Bush.**—Whilst engaged in this occupation near *Mount Horeb* (Χωρηβ, *dry*), a peak of Mount Sinai, the Lord appeared to MOSES in a *burning bush*, and after commanding him—‘put off thy shoes from off thy feet, for the place whereon thou standest is holy ground,’ He directed him to go to Pharaoh, and demand the release of Israel, His people; and then to lead them to the Promised land. 1491. B. C. 2513. A. M. To remove the incredulity of the Israelites God said to him ‘thou shalt say unto the children of Israel, I AM hath sent me unto you.’ *Exod.* iii. 14.

153. **Moses confirmed.**—*Moses* was in doubt and hesitation, and felt assured that the Israelites would not believe him; the Lord, therefore, to give proof that he was the God of Abraham, and of Isaac, and of Jacob, commanded him to ‘cast his *rod* upon the ground, and it became a *serpent*; and *Moses* fled from before it; and the Lord said unto *Moses*, put forth thine hand and take it by the tail—and it became a rod in his hand.’ The Lord said furthermore—‘put thine hand into thy bosom—and when he took it out, his *hand* was *leprous* as snow; and He said, put thine hand into thy bosom again,—and it was turned again as his other flesh:’ and these wonders MOSES was to do before the children of Israel, and before Pharaoh, ‘And if they will not believe these,’ said the Lord, ‘take of the *water* of the river, and pour it upon dry land, and the water shall become *blood*.’ God further promised MOSES, on account of his diffidence and deficiency of address, the assistance of his brother AARON (Ααρων, *very high*), both as a companion, and as his spokesman: He also

152. *Where, and how did God first appear to Moses? What did God command Moses to do whilst tending the sheep of Jethro?* 153. *By what signs was Moses ordered to convince the Israelites, and Pharaoh, that he was sent by God? What assistance did God give to Moses? What relation was Moses to Aaron?*

granted them the power of working other Miracles.
Exod. iv.

154. *Moses and Aaron proceed.* — *Moses* returned home, and having informed *Jethro* of the duty imposed upon him, immediately set forth for Egypt with his wife and two sons : but as he had neglected to circumcise his infant child because of the journey, the angel of God threatened *Moses*' life ; *Zipporah* immediately circumcised the child, but returned with her sons to Midian. *Moses* however went on his errand : and *Aaron* was despatched by God to meet his brother in the wilderness ; they then proceeded together to the court of *Pharaoh* (*Amenophis II.*) and asked permission for the Israelites to go a three days' journey into the wilderness to sacrifice to their Lord ; the king refused, and laid heavier burdens on the people ; compelling them to gather stubble instead of straw to make their bricks, and yet to complete as many as before. (*Exod. v.*) *MOSES* now applied to the Lord to be re-assured of the Divine support ; the brothers again renewed their application to *Pharaoh* ; and to convince him of their power, *MOSES* ordered *Aaron* to cast down his rod, and it became a *serpent*, the usual symbol of the Egyptian gods ; this also the *Magicians of Egypt* did with their rods, 'but *Aaron*'s 'rod swallowed up their rods.' (*Exod. vii. 1—13.*) This was the *first miracle* performed by human agency recorded in Scripture ; but we may suppose it was no new thing, as it seems to have been held by the Egyptians as a test of any truth put forth as emanating from the Deity. Whence the demand made by *Pharaoh*, which God had prepared *MOSES* to expect. *MOSES* was now 80 years old, and *AARON* 83 years. 1491. B. C.

154. How did *Pharaoh* receive the application of *Moses* and *Aaron*? What miracle did *Aaron* perform before *Pharaoh*? How old were *Moses* and *Aaron* when beginning their ministrations?

155. **The Ten Plagues.**—*Pharaoh's* heart was hardened, and on account of his oppressing the Israelites, and of his refusing to let them go, God inflicted on the Egyptians by the hand of Moses, ten successive plagues : viz.

1. *All the water turned into blood*, (*Exod.* vii. 17.) Imitated by the Magicians; Pharaoh still hardened.
2. *Frogs* covered the land. (*Exod.* viii. 2.) Imitated by the Magicians; Pharaoh compunctious while under the infliction.
3. *Lice.* (*ib.* 16.) the Magicians fail: Pharaoh hardened.
4. *Flies.* (*ib.* 21.) Pharaoh compunctious till relieved.
5. *Murrain* destroyed their cattle. (*Exod.* ix. 3.) Pharaoh still hardened.
6. *Boils and Blains.* (*ib.* 9.) Pharaoh still hardened.
7. *Thunder, and Hail.* (*ib.* 11—23.) Pharaoh compunctious during the infliction.
8. *Locusts.* (*Exod.* x. 4.) Pharaoh submits, but breaks his promise.
9. *Darkness.* (*ib.* 21.) Pharaoh attempts a compromise. Pharaoh threatens Moses and Aaron with death.
10. *First-born slain.* (*Exod.* xii. 29.).

156. These **Ten Plagues** inflicted by **MOSES** appear, like his previous miracle of the *rod* becoming a serpent, to have been aimed especially against the idolatry of the Egyptians. The *serpent* had been long an object of religious worship; therefore Aaron's rod swallowing up their rods must have plainly shewed the superior power of the God of the Israelites: so again, the *waters* of the *Nile*, the great fertilizer of Egypt, were held in the most sacred veneration; *turning the water into blood* must have pointed out a greater fertilizer, and a mightier Deity. **Frogs**, and other reptiles, were also worshipped as gods: to be thus infested with them by the plague must have tended to lessen their esteem for such creatures. Thus, again; the external cleanliness and purity of the Egyptian priests were matters of the gravest moment, and most punctilious care; vermin indeed were held in abhorrence; the plague of **Lice** therefore was one of the most severe and trying inflictions, striking at the very heart of their

155. *How many plagues did God inflict on the Egyptians, and for what reason? Name them?* 156. *How did*

religious ceremonial. It seems also to have had a peculiar effect, for hitherto the priests and magicians of Egypt had *imitated* the miracles of Moses, here however the power permitted them terminated;—bring forth *Lice*, 'they could not;' and they now at once admitted that MOSES and AARON were acting under the influence of a Deity, Almighty, and Supreme; for they exclaimed, '*This is the finger of God.*' It has been a matter of much controversy respecting the *agency* by which the Egyptian magicians imitated these miracles of Moses. The Almighty doubtless allowed Satan to exercise his *demon-agency* for an especial purpose; an agency which seems to have been admitted by the Jews to have been in operation in our Lord's time, or they would not have declared respecting Christ, that he did 'not cast out devils, but by Beelzebub 'the prince of the devils.' (*Matt.* xii. 24.). This doctrine is supported by *Acts* xvi. 16., which speaks of a 'damsel 'possessed of the spirit of divination;' and by St John in *Rev.* xvi. 14. where he mentions 'the spirit of devils 'working miracles.'—The next infliction was the plague of *Flies*, which visited all the *animals* of Egypt, thus putting to shame their animal-worship. *Flies* were esteemed as deities: *Baalzebub* was their 'god of flies.' Against the same animal-worship came the plague of **Murrain**. Hitherto, however, the *objects* of their idolatrous worship had only suffered, now the *worshippers* themselves, as well as their cattle were afflicted with **Boils**, and **Blains**: from this time the priests and magicians of Egypt are heard of no more, they doubtless perished under this infliction. *Vegetation* next suffered by a violent storm of **Thunder**. *Lightning*, *Hail*, and *Rain*; so that the *trees* and *plants* worshipped by the Egyptians escaped not. What remained were exterminated by the plague of **Locusts**, against which their god *Serapis* was always looked to for protection. The *Sun* and *Moon*, whom the Egyptians regarded as deities, were not left untouched, for they were shut away from their worshippers by the plague of **Darkness**. Lastly, came the dreadful punishment, *slaying all the first-born* of the Egyptians; lamentation for the dead was never carried to such an extreme as with these idolaters, and the infliction of this calamity was such that 'there was

these plagues bear upon the idolatrous worship of Egypt?
Which of them were imitated by the magicians of Egypt?
 By what agency is it supposed they effected this?

'not a house where there was not one dead.' The people now goaded to distraction urged with one voice the release of the Israelites: Pharaoh yielded, and freely allowed their unconditional departure.

157. The *Passover instituted*. — Four days before the infliction of the last plague, on the *tenth* of the month, the Israelites were commanded to prepare for a *Feast of the Lord*, and to, 'take every man a *lamb*, according to his house, without spot or blemish, and keep it until the fourteenth of the month, and to kill it in the evening (3 o'clock p.m.); not a bone was to be broken, and to have a bunch of hyssop and dip it in the blood that is in the basin, and sprinkle the blood on the two side posts, and on the upper door post of the houses wherein ye shall eat it, and ye shall eat the flesh that night roast with fire, and unleavened bread, and with bitter herbs: and eat not of it raw, nor sodden with water, but roast with fire. — And that which remaineth of it until the morning ye shall burn with fire; and thus shall ye eat it, with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the *Lord's Passover*. — And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will *pass over* you, and the plague shall not be upon you to destroy you when I smite the land of Egypt.' And this day, 'ye shall keep it a feast to the Lord throughout your generations;' *Exod. xii. 3—14*; in commemoration of His having passed over the houses of the children of Israel, and delivered them from the Egyptians.

158. This feast of the *PASSOVER* was ordained by God to be kept yearly by every Israelite as a memorial, on the 14th day of the month *Abib* or *Nisan* (March), at the peril of excommunication; the defiled and unclean, however, were forbidden its observance till they were purified; these therefore were allowed to keep it on the 14th day of the second month. (*Numb. ix.*) On the seven days following the *Feast of the Passover*, the Israelites

157. *What institution commemorated the last of them? Describe fully the institution of the Passover. On what day was the Paschal lamb slain? How was the Passover appointed to be kept? How were their houses to be marked? In commemoration of what event?* 158. *When was the Passover kept? What was the duration of the*

were commanded under penalty of being 'cut off from the 'congregation of Israel,' to eat no *leavened bread*; 'seven 'days shall there be no leaven found in your houses.' (*Exod.* xii. 19.). This was observed as a distinct festival, and called the **Feast of Unleavened Bread**; but though the feast of the *Passover*, and that of *Unleavened bread* were distinct (2 *Chron.* xxxv. 17; *Ezra* vi, 19. 22.); yet, because they followed close upon one another, and were united into one continued festival of *eight* days together, the name of either of them came to be used for both. No uncircumcised stranger, hired-servant, nor foreigner was to eat of the *Passover*.

159. **A Type of Christ.** — The *Lamb* sacrificed at the feast of the *Passover* is to be considered typical of the sacrifice of Christ, the Lamb of God without blemish, 'who is our *Passover*;' (1 *Cor.* v. 7.): not a bone of him was broken, and who by the shedding of His blood was our great deliverer from more than Egyptian bondage:— from the bondage of sin, and Satan. *Jesus* was crucified in the same month, on the same day, and at the same hour, in which the Israelites were ordered to kill the paschal lamb; it is called the **Paschal Lamb** from *pascha*, denoting *passover*: the *unleavened* bread indicated their heavy and hard bondage in Egypt, and was a mark of haste, not having time to leaven it; the *bitter* herbs were also to remind them of their bitter slavery.

160. **The Christian Passover.** — In later times the custom was introduced of liberating one or more criminals at this festival of the *Passover*; and the custom had become so strong, that Pontius Pilate could not deviate from it at the time of our Saviour's death, and therefore reluctantly released Barabbas. *Matt.* xxvii. 15; *Luke* xxiii. 17; *John* xviii. 39. Like as the Israelites were commanded to keep the *Passover* in remembrance of their escape from Egyptian bondage, so are we required to keep the *Sacrament of the Lord's Supper* in memory of our deliverance from the yoke of sin: which Christian Sacra-

feast of the Passover? What was forbidden on the seven days following? What was this feast called? *By what other name was the Passover known? Who were excluded from its observance?* 159. *Of what was the Paschal lamb typical?* What is the meaning of Paschal? 160. What custom was introduced at the feast of the *Passover* in later times? *What answers to it under the Christian*

ment answers to the institution of the Jewish Passover. We commemorate likewise for seven days the passion, crucifixion, and resurrection of our Blessed Lord.

161. **The borrowing.**—While the Israelites were standing eating the Paschal Lamb as God had commanded them, at midnight the Lord smote all the first-born of Egypt, man and beast, Pharaoh, and his people in great alarm immediately called for MOSES and AARON, and urged them to go forth with the Israelites out of Egypt, taking their flocks and herds, and as quickly as possible, ‘lest they be all dead men.’ Moses now directed the Israelites to *borrow* (ask) of the Egyptians jewels of silver, and jewels of gold, and raiment; and the Egyptians gladly lent unto them such things as they required, in order to hasten their departure; ‘and they spoiled the Egyptians.’ *Exod.* xii. 35, 36. B. C. 1491.

162. **The number.**—Pharaoh being thus compelled to permit the Israelites to depart; 600,000 effective men, besides women, children, and the aged and infirm, amounting altogether to not less than a million and a half of souls, some say three millions, (a vast increase from 70 people in about 200 years,) with their flocks, and herds, property and goods, quitted Egypt for Canaan; journeying from Rameses (*Goshen*) to Succoth, thence to Etham, (ὅθωμ, *boundary of the sea*), and round to *Pi-hahiroth* (*mouth of caverns*) by the Red Sea, where God commanded they should be encamped.

163. This departure of the Israelites is called the *Exodus*, and took place exactly 430 years after Abraham’s first arrival in Canaan in B. C. 1921.; 215 of which, he and his descendants passed in Canaan, and the other 215 in Egypt. B. C. 1491. This affliction of the Egyptians is a

dispensation? 161. What were the Israelites directed to borrow of the Egyptians? 162. How many Israelites quitted Egypt? 163. *When did the Exodus take place? How long did the Israelites stay in Egypt? Whither did the Israelites proceed? And why? What was the geographical position of the wilderness?*



CANAAN, EGYPT & SINAI

to illustrate the

WANDERINGS OF THE ISRAELITES

Statute Miles



G R E A T S E A

(Mediterranean Sea)





Cambridge; J. Hall & Son

part of the curse entailed on them by the conduct of *Ham*; they being a portion of his posterity. They did not proceed in the direct road to Palestine, which was but a few days march; but it pleased God to conduct them by a circuitous route through the vast wilderness of Arabia, between the two arms of the *Red Sea*. This was done to prepare them for encountering the Canaanite nations, and make them fit for war. This wilderness extended between the 28° and 31° north latitude, and the 32° and 35° east longitude.

164. *Passage of the Red Sea.* — God to assure them of His guidance and protection, preceded them in their march ‘by day in a pillar of a cloud, and ‘by night in a pillar of fire to give them light,’ (*Exod.* xiii. 21.). When encamped at *Pi-hahiroth*, the Israelites were alarmed at seeing the Egyptians following them. Pharaoh, having immediately they had departed, repented of his permission, and gone in pursuit. The Israelites now reproached *Moses*, saying—‘Because there were no graves in Egypt ‘hast thou taken us away to die in the wilderness,’ *Moses* appeased their fears by telling them ‘the ‘Lord shall fight for you:’ and the Angel of God then removed with the pillar of the cloud from the front of the Israelites, and came between them and the Egyptians; where it afforded light to the former, and was darkness to the latter. *Moses* then stretched out his hand at the command of God, and by the Almighty power a strong east wind divided the Red Sea, and he led over the Israelites on dry land; but while Pharaoh and his host were in the midst, *MOSES*, by divine authority and in a similar manner, closed the waters, and the Egyptian armies were drowned in the mighty deep. Immediately after this, *Moses* and the children of Israel sang their celebrated *Song of Thanksgiving*; the most ancient and sublime song recorded. *Miriam* (*Μαριάμ*, *star of the sea*), the sister of *Moses*

164. What preceded the Israelites by day, and night?
How were they rescued from Pharaoh at the Red Sea?

and Aaron, and the women of Israel accompanying it with timbrels, and with dances. *Exod.* xv. ; *Rev.* xv. 3. They now proceeded through the wilderness of *Shur*, (*Σοῦρ*, a fort), and were three days before finding water, which they at last discovered at *Marah*, but this was bitter till sweetened by Moses.

165. **Miracles.**—During their journey through the wilderness they experienced many miraculous supports from God, some of which are typical of the Messiah (see *postea*); thus;—

- a. The *bitter waters* of **Marah** (*Μεῦρα*, bitter) **MOSES** made sweet by throwing into them a tree pointed out by God. *Exod.* xv. 25.
- b. **Quails**, and **Manna**, were sent to them for food from heaven; which fed them during the forty years they were in the wilderness. *Exod.* xvi.
- c. **Water**, Moses procured from a rock in Horeb whence the place anciently named Rephidim was called Massah, *temptation*, and Meribah, *strife*, *chiding*,) when encamped at *Rephidim* (*Ραφιδοῖν*, supports), *Exod.* xvii. 6. (see *postea*.)
- d. **Victory** was obtained for them when they were attacked by the *Amalekites*, by **MOSES** holding up his hands. *Exod.* xvii. 11.

166. After leaving *Marah*, the Israelites were led to *Elim* (*Αἰλειμ*, a grove of palms), and thence into the wilderness of *Sin* (*Σιν*, clay, bush), at which place they arrived one month after leaving Egypt. Here their provisions having failed, and becoming exhausted with hunger, they murmured against *Moses* and *Aaron*. In their despair they forgot the previous mercies of God. Moses however invoked the Lord, who, to quicken their faith, and impress them with confidence in the Divine protection, supplied them with a multitude of *Quails* that evening, and an abundance of *Manna* every morning: of which Moses said, ‘This is the bread which the Lord hath given you to eat.’ (*Exod.* xvi. 15.)

165. *What miracles did God perform for the Israelites’ support in the wilderness?* 166. *How were the Israelites fed during their stay in the wilderness?*

167. **Manna**, 'the bread of heaven,' was a small grain, white like hoar frost, round, and of the size of coriander seed; (*Exod. xvi. 14.*); and possessed extraordinary properties. It fell six days in the week, and not on the Sabbath: and also fell in double quantity on the sixth day, to be a supply for the seventh: for 'the morrow was the rest of the holy Sabbath unto the Lord.' What fell on the *first five* days, if kept beyond the day, became putrid, and bred worms; but what fell on the *sixth* day, kept two days: and it fell in such quantities as to sustain above a *million* of souls. It was on this occasion that we find the *Sabbath* first mentioned in the history of the children of Israel; but not as a new institution, for Moses observes 'this is that which the Lord hath said,' (*Exod. xvi. 23.*) and God renewed the commandment to the Israelites, designing this particular day to be kept by them in memory of their final deliverance out of Egyptian slavery, and of their being miraculously fed with *manna* in the wilderness. The supply ceased when the Israelites had crossed the Jordan to take possession of Canaan. The word *Manna*, in the Hebrew "*man hu*," means 'this is the gift of God.'—*Patrick.*

168. **Rephidim**. — From *Sin* they advanced to *Rephidim*, (*Ῥαφιδεῖν, supports*), where they were again distressed for **Water**. Here also they manifested continued faithlessness in God's providence, and even threatened to stone their leader. MOSES supplicated God in their behalf, who directed him to proceed to the *Mount of Horeb*, (about a day's journey) with his rod, and accompanied by the elders of the people, and there to smite the *rock* whence shall flow a stream of water, which shall run down to the encampment at *Rephidim*. Before however the encampment was completed, the Israelites were attacked in the rear by the *Amalekites* who did great mischief. JOSHUA was ordered by Moses to choose a body of men, and go and punish Amalek (*Ἀμαληκ, that licks up*); but it was the purpose of the Almighty that the reliance of the people should be entirely upon God, wherefore MOSES, Aaron, Hur (*Ὠρ, cavern*), ascended

167. *Relate the extraordinary properties of Manna. When is the Sabbath first mentioned in the history of the Israelites?* 168. *What occurred at Rephidim? How did they obtain water here? How were the Amalekites defeated?*

a hill in sight of all the Israelites; and so long as Moses upheld his hands in supplication for God's assistance, so long only they prevailed: when therefore the aged man grew weary and dropped his hands, Amalek rallied; *Aaron* and *Hur* immediately supported his arms in the same attitude till nightfall, and in consequence Joshua's army proved successful. (*Exod.* xvii. 13.).

169. *Sinai*.—Leaving *Rephidim* on the 45th day after they left Egypt, the Israelites arrived in the wilderness of *Sinai* (*Σιναι*, *bush of the Lord*), at the foot of *Mount Sinai*, a part of the *Horeb* range, in Arabia *Petræa*, between the two northern arms of the Red Sea; where they encamped above a year, while *Moses* delivered to them the *Commandments* of God, called also the *Two Tables of the Law*, or the *Tables of the Covenant*: and afterwards the *injunctions* of the *Civil*, and *Ceremonial Law*; and then constructed the *Tabernacle*. Before quitting *Rephidim*, *Jethro*, *Moses'* father-in-Law, brought to him from *Midian*, his wife *Zipporah*, and his two sons, *Gershom* (*Γερσὼν*, *a stranger, exile*), and *Eliezer* (*Ἐλιέζερ*, *God of help*). *MOSES* entertained his relative, recounted to him all that God had done by him since he left Egypt; and offering sacrifice to the Almighty they joined in a solemn feast: on the following day the man of God sat to judge the people, which occupied from the morning until the evening.

170. *Jethro* seeing that his son-in-law consumed nearly his whole time and energies in judging the people, recommended him to appoint a Council to assist him, saying:—‘provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of Thousands, and rulers of Hundreds, rulers of Fifties, and rulers of Tens: and let them judge the people at all seasons: and it shall be that every great matter

169. *Where is Mount Sinai situated? How long and why did they tarry there? Who was Moses's father-in-law? Whom did he bring with him on his arrival at Mount Sinai or Horeb?* 170. *Who advised Moses to procure assistance in judging the people? What plan was*

'they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.' (*Exod.* xviii. 21, 22.) JETHRO, (who is also called REUEL, and RAGUEL, *the Kenite*), after this, returned to his own country: his son HOBAB ('Οβὰβ, *beloved*), however appears to have remained with MOSES; and indeed to have continued among the Israelites (*Numb.* x. 29.), and finally settled amongst the tribe of Judah. (*Judg.* i. 16; iv. 11.). Some consider *Hobab* the same person as *Jethro*. *Heber* (Χοβὴρ, *fellowship*), the Kenite, whose wife *Jaël* put *Sisera* to death, was the son of Hobab: after the manner of their Midianite ancestors they lived in tents, not in houses; and were the progenitors of the *Rechabites*. (1 *Chron.* ii. 55.; *Jerem.* xxxv.)

171. **Delivery of the Law.**—MOSES was now called up the Mount, by the Almighty, and commanded to propose terms of covenant to the Israelites. Receiving his instructions he descended, and summoned the elders of the people, who accepted the conditions and pledged themselves to be obedient to the Divine government. (*Exod.* xix. 3.) They were then ordered to purify themselves by the third day, and to wash their clothes, when they were to approach the Mount, to witness the appearance of the great Jehovah; but not to touch it under pain of instant death to man or beast. On the appointed day, the third day after, being the 50th from their leaving Egypt '*Mount Sinai* was altogether on a smoke, because the Lord descended upon it in fire.....and the whole Mount quaked greatly,' (*Exod.* xix. 18.), and the vast assembly stood terror-stricken before Jehovah.

172. MOSES was now called up the Mount alone; but he was soon sent back to caution the people against too near an approach; he then returned half-way with *Aaron*. The Almighty God now proclaimed with a loud and appalling voice from the midst of the fire the *Ten*

adopted? Whither did Jethro proceed? and what were the fortunes of his descendants? Who was Hobab? 171. For what is Mount Sinai remarkable? 172. On what Mount were the Ten Commandments given? Who

Commandments (*ib.* xx.); but the people were so awe-stricken and alarmed that they supplicated Jehovah not to speak to them personally any more, but to communicate His will through *Moses*. The Lord assented, and then delivered to his servant, who had approached higher up the Mount, various injunctions respecting their civil and political economy. (*Exod.* xxi.—xxiii.) After this God again commanded *Moses* to come to Him, and directed *Aaron*, *Nadab*, *Abihu*, and the Elders of Israel to worship at a distance. The man of God shortly after returned to the people and communicated to them the words of the Lord; to which they answered, 'All the words which the Lord hath said we will do.' *MOSES* then wrote down all the words of the Lord and offered up a sacrifice. Next, *MOSES*, *Aaron*, *Nadab*, *Abihu*, and the 70 Elders were again called up the Mount, when they beheld a resplendent vision of God. *MOSES* was then summoned to the top, and took *Joshua* with him as far as the cloud, where they tarried 6 days, having deputed to *Aaron* and *Hur* the oversight of the people. After which *MOSES* alone was called further up the Mount into the presence of God, where he remained 40 days and nights. (*ib.* xxiv.).

173. During this time the Divine Being communicated to *Moses* the instructions necessary for the construction of the Tabernacle, and the establishment of the Jewish Ecclesiastical polity. *MOSES* was then suddenly dismissed from the Mount after an absence of 6 weeks, being apprized by God of the declension of the Israelites, and he took with him TWO TABLES OF TESTIMONY, *Tables of Stone*, written with 'the finger of God.' (*Exod.* xxv.—xxxi.) While their Leader had been thus detained on Mount Sinai the people despairing of his return had assembled together, and called on *Aaron* to make them 'gods' to go before them. *AARON*, strange to say, assented to this flagrant transgression, and made them a *molten calf*, and the people danced and sung before it. This wickedness God had observed, and therefore sent *MOSES* hastily down. In the midst of their idolatrous revelry *MOSES* and *Joshua* appeared. The man of God, incensed at the infamous proceedings he beheld, threw down the

went up the mountain at first? How long was *Moses* on the Mount communing with God? 173. What did he receive from God? How did *Moses* find the Israelites employed on coming down from Mount Sinai? how did he punish them? Why were the Levites selected to minister unto the Lord?

Tables of the Law, and broke them; and having seized the golden calf, and burnt it in the fire, and ground it to powder, he mingled the ashes with water, and made the Israelites drink of it. He then summoned those who were on the Lord's side; and the tribe of Levi having promptly responded to the call he despatched them throughout the camp to put to death the most guilty: 3000 men were executed; and for this service the tribe of Levi was consecrated to minister henceforth unto the Lord. The Almighty threatened to exterminate the whole people, and smote them with a plague: but MOSES having interceded for them, God pardoned them.—*ib.* xxxii. xxxiii.

174. MOSES was now once more summoned up the Mount, after having been commanded to 'hew *Two Tables of Stone* like unto the first,' and take them with him. He received various other laws from the Almighty, and at the dictation of God, MOSES *wrote* the *Ten COMMANDMENTS* on the two new Tables, and after beholding a more glorious manifestation of Jehovah he returned once more to his people, having stayed 40 days and nights as before without bread and water; he appeared however with a countenance so effulgent, that the Israelites could not look upon him: for a time therefore he was compelled to communicate to them the words of God through a veil. (*ib.* xxxiv.). MOSES after this set about the execution of the commands of God; and to carry into effect the statutes and the ordinances he had received. These events occurred on the 6th day of the 3rd month (*Sivan*), or 52 days after leaving Egypt. And the whole economy is known as the '*Law of Moses*,' or the '*Mosaic Dispensation*.'

175. The *Laws* that had been thus delivered by God were of three kinds: the *Moral*; the *Ceremonial*; and the *Civil Law*. The *Moral Law* is comprised in the '*Ten Commandments*,' written by the finger of God for the use of all future ages. The *Ceremonial Law* relates to the *Priests*, the *Tabernacle*, the *Sacrifices*, and other religious rites and services. The *Civil Law* has respect to the civil government of the Israelites, to punishments, marriages, estates and possessions. It was the *Moral Law*

174. *At what period was the Law given to the Israelites from Sinai?* 175. Explain the difference between Moral, Ceremonial and Civil Law. To which does our Saviour particularly allude as coming to fulfil?

our Saviour alluded to as that which he came to fulfil; although He also fulfilled the Ceremonial Law, which embodied the types of Him, the Antitype. *Matt. v. 18.; Luke xvi. 17.*

176. *Levitical Law.*—Those who were to be employed about the Tabernacle, or in the offices of public worship, were commanded by God to be of the posterity of *Levi*: and hence the Ceremonial Law is sometimes called the *Levitical Law*; but the High-priesthood was to be confined to *Aaron*, and his descendants. (*see postea.*)

177. *The Tabernacle.*—MOSES having once more adverted to the injunctions he had received from the Almighty, called upon the people to contribute of their wealth and property towards the erection of the Tabernacle. They responded liberally, and together with the poll-tax of half a shekel on every male above 20 years of age, more than sufficient was soon supplied. This Tabernacle commanded by God to be made for His ‘dwelling-place,’ and for the Israelites to worship in, was a tent, or moveable structure, made of the most costly materials, and covered with curtains or canopies of cloth, and skins. It was an oblong rectangular figure 30 cubits long, (21 *in.* a cubit), 10 broad, and 10 high; made of acacia (shittim) wood, fastened together by grooves and clasps, and overlaid with plates of gold and silver; it was adorned with elaborate decorations, and rested upon 100 sockets of solid silver, each weighing a talent (one *cwt.*): but it was constructed so as to be removeable at pleasure.

178. It stood always in a large space of ground, which was called the ‘*Court of the Tabernacle*,’ 100 cubits long from east to west, and 50 cubits broad;

176. Why is the Ceremonial Law also called the Levitical Law? *To what family was the priesthood, and High-priesthood confined?* 177. Describe the Tabernacle made by Moses. 178. How was it enclosed?

enclosed by a row of 20 pillars on each side, 5 cubits high, and 5 cubits apart; 10 on the western side and 6 on the eastern; overlaid with silver, and with curtains from pillar to pillar. At the eastern end where was the entrance, the curtain was of blue, purple, scarlet, and white fine twined linen, which could be drawn up or pulled aside by cords. *Exod.* xxvii. 9—18.

179. The *Covering* was composed of four veils or curtains;—one of fine linen richly embroidered, and of blue, purple and scarlet; one of Goats' hair; the third of the skins of Rams dyed red; and the fourth of Badgers' skins, to endure the weather. *Exod.* xxvi. 1—14.

180. The TABERNACLE was divided into two unequal parts by a particoloured and richly embroidered curtain or veil, hung on four acacia pillars overlaid with gold;—the first, called the '*Sanctuary*,' or '*Holy place*,' was 20 cubits long, and 10 wide; and the second, the '*Most Holy*,' or '*Holy of Holies*,' 10 cubits square. *Exod.* xxvi. 31—34.

181. The principal *Vessels* of the TABERNACLE i. e. the Holy Things used for the service of God, were the ARK, and MERCY SEAT, in the '*Holy of Holies*;'—the TABLE OF SHEW-BREAD, ALTAR OF INCENSE, and the GOLDEN CANDLESTICK, in the '*Holy place*;' the ALTAR OF BURNT-OFFERING, and the BRAZEN-LAVER, in the '*Court of the Tabernacle*.'

182. The '*Ark*' was made of acacia (shittim) wood, $2\frac{1}{2}$ cubits long, $1\frac{1}{2}$ broad, and $1\frac{1}{2}$ deep; it was

179. Describe the covering of the Tabernacle? 180. Into how many places was the Tabernacle divided? What was the *Holy of Holies*? 181. Mention the principal vessels of the Tabernacle, or chief Holy things used in the service of God. Distinguish between those belonging to the "*Holy*," and "*Most Holy*" place. In what part of the Tabernacle was the "*Ark*" placed? 182. Describe the "*Ark*."

plated over with gold, within and without, and its lid, called the '*Mercy Seat*,' was of pure gold: surmounted by Cherubims of gold at each end, and furnished with golden rings for holding the poles or staves plated with gold, by which it was carried about. *Exod.* xxv. 10.

183. In the *Ark* or Chest were deposited the two *Tables of Stone*, whence it is frequently called the '*Ark of the Covenant*;' and sometimes the '*Ark of the Testimony*;' and likewise *Aaron's Rod*, which budded, and the golden pot containing an *Omer of Manna*, which the Israelites lived on in the wilderness. Some authors think the two latter were laid *before* the *Ark*, and not *within* it. (Compare *Heb.* ix. 3, 4; 1 *Kings* viii. 6.)

184. The *Mercy-Seat*, or *Propitiatory* (ἱλαστήριον), was so called because God was propitiated by the blood of the annual sacrifices sprinkled upon or before it, on the *Day of Atonement*; and because God dwelt upon it in a body of light (*Shechinah*) as a God of *mercy*, accepting their sacrifices and prayers: at each end was the figure of a *Cherub* formed of gold. *Exod.* xxv. 22; xxxvii. 9.

185. The *Cherubim* had their faces towards each other, covering the *Mercy-Seat* with expanded wings; between them was the *Shechinah*, or miraculous light, as a visible token of the presence of God in this Holy Place; hence God is said to 'sit and dwell between the *Cherubim*.' *Psal.* lxxx. 1; xcix. 1.

186. The *Shechinah*, or *Divine Presence*, was visible to the Israelites while they wandered in the Wilderness; to the Shepherds at Christ's birth; to St Paul at his conversion; and to the disciples at Christ's Transfiguration.

183. What did the "*Ark*" contain? 184. Describe the *Mercy-seat*, and why so called? 185. The *Cherubim*, and the *Shechinah*. 186. To whom has the *Shechinah* been visible?

187. The Ark removed.—With this ‘Ark’ Joshua led the Israelites across the Jordan on dry ground, (*Josh.* iii. 6; iv. 19.); by its means also the walls of Jericho fell down after being carried round them once a day for six days, and seven times on the seventh. (*ib.* vi.) It was first set up in *Gilgal* (Γολγολ, *rolling away*) (*ib.* v. 10.; vi. 6.); afterwards, when Joshua had conquered and divided Canaan, it was set up in *Shiloh*, (*pacificator*) (*ib.* xviii. 1.); where it remained many years. At length, when oppressed by the Philistines in the time of Eli, the Israelites for their security brought the Ark into their camp at Eben-ezer (Ἀβενέζερ, *stone of help*); but they were defeated, and it fell into the hands of the enemy (1 *Sam.* iv. 11.). The Philistines were so afflicted with emerods during the period that it was in their possession, that they carried ‘The Ark’ from *Ashdod*, (Ἀδωθ, *a fortified place*), (*ib.* v. 1, 2.) where their god Dagon fell before it, first to *Gath* (Γεθ, *a wine press*), and then to *Ekron*, (Ἀκκαρων, *protecting*), (*ib.* v. 8, 10.): here the inhabitants so dreaded its presence that they placed it with a trespass offering in a new cart, to which were yoked two milch kine; and sent them off without a driver to follow whatever road their instinct led them. The kine divinely led went to *Beth-shemesh*, (Βαιθσαμυς, *house of the sun*) (*ib.* vi. 14.); from which place after having lost it seven months the Israelites fetched it, and took it to *Kirjath-jearim* (*city of woods*), in the house of Abinadab. (*ib.* vii. 1.). In the reign of Saul it was at *Nob*. (*ib.* xxi.), but was afterwards at *Kirjath-jearim* again (1 *Chron.* xiii.); for David fetched it from thence in a new vehicle, when Uzzah was smitten for touching it, and took it to the house of *Obededom*, (*serving Edom*), and thence to his Tabernacle in *Jerusalem* (2 *Sam.* vi. 10—15; 2 *Chron.* i. 4.). DAVID, when he fled from Absalom, took it with him, but returned it again to Jerusalem (*Zion*) (2 *Sam.* xv. 24, 29.). At last it was deposited by SOLOMON in the Temple. (2 *Chron.* v. 2—7.). It remained here till the idolatrous kings of Judah profaned the Temple by putting idols in the Holy Place itself; when the priests with a pious zeal carried it from place to place to preserve it from pollution. King JOSIAH ordered it to be replaced in the

187. *What became of the Ark of the Covenant at different periods? How did it affect the Philistines, and where was it ultimately deposited?*

temple (2 *Chron.* xxxv. 3.); but what eventually became of it is not known. It was lost during the destruction of the Temple by Nebuchadnezzar; and was wanting in the *Second Temple*.

188. The **Table of Shew-bread** was made of acacia (shittim) wood, 2 cubits long, 1 broad, $1\frac{1}{2}$ high, covered with gold, and having a golden border round it: on it were constantly kept *twelve loaves* of unleavened bread, called *Shew-Bread*, which were offered one for each tribe, and renewed every Sabbath; the Priests alone eating those that were removed. It was provided with spoons, bowls, dishes, and covers of gold; and golden rings for supporting the poles by which it was carried. *Exod.* xxv. 23—30.

189. The **Altar of Incense** was a small table of acacia (shittim) wood, a cubit square, and 2 high, overlaid with gold, carved round the top; and provided with rings and staves for carrying it: every morning and evening the Priest burnt a fragrant perfume, called *incense*, upon it to the Lord; and it was also sprinkled with the blood of the sacrifices that were offered for the sins of ignorance. (*Exod.* xxx. 1; xxxvii. 25.). It stood in the centre of the Holy Place, southward of the table of Shew Bread.

190. The **Golden Candlestick** was the richest ornament of the Tabernacle, made of solid and pure gold, and weighing one talent (*one cwt.*) It had seven lights six branching out from the stem, and one on the top of the stem: provided with tongs, and snuff-dishes. *Exod.* xxv. 31—32. These lights were dressed every morning and evening with pure oil, to burn always before the Lord: and besides its religious symbols it gave light to the building. *Exod.* xxvii. 20.

191. The **Altar of Burnt-offering**, the ordinary

188. Describe the table of Shew-bread. 189. Describe the Altar of Incense? *Where was it placed?* 190. Describe the Golden Candlestick. 191. The Altar of Burnt-offering.

Jewish Altar, was of acacia (*shittim*) wood, plated with brass, 5 cubits square, and 3 high, at each of the four corners projected a *horn*; and to these corners were also attached the rings or chains, which suspended a square grate in the cavity of the Altar on which to consume the victims; placed upon it was the *holy fire*, which was looked upon as sacred in having first descended from heaven; it was kept constantly burning, and was never to go out. The shovels, flesh-hooks, and other implements were of brass. This Altar stood at the east end of the Court, (*Levit.* vi. 13; ix. 24.) fronting the entrance to the Tabernacle.

192. The **Brazen-laver**, made of the metallic mirrors of the Israelitish women, stood between the Altar and the entrance of the Tabernacle, and contained water for the necessary ablutions of the Priests in the course of their ministry. It was made of brass.

193. The **High-priest**.—After the Tabernacle was finished, MOSES anointed Aaron to be *High-Priest*, and his sons to be *Priests*, as thus directed by God,—‘Take thou unto thee Aaron thy brother ‘and his sons with him, from among the children ‘of Israel, that he may minister unto me in the ‘Priest’s Office.’ (*Exod.* xxviii. 1.) The High-Priest’s garments were (1) a ‘*Breast-plate*, (2) an *Ephod*, (3) a *Robe*, (4) a *Broidered Coat*, (5) a *Mitre*, (6) and a *Girdle*,’ (*ib.* 4.) and also the ‘*Golden Plate*,’ and the ‘*Linen Drawers*;’ (*ib.* 42.):—

And MOSES, ‘put upon him the *coat*, and girded him with ‘the *girdle*, and clothed him with the *robe*, and put the ‘*ephod* upon him, and he girded him with the curious ‘*girdle of the ephod*, and bound it unto him there- ‘with.—‘*Lev.* viii. 7; *Exod.* xxix. 5. After a most solemn ceremony in the presence of the whole congregation,

192. What was the use of the Brazen laver? 193. Who were appointed to the priesthood by MOSES? And *High priesthood*? What were the High-priest’s garments?

Aaron and his four sons remained within the Tabernacle 7 days; on the 8th day sacrifices were offered, when fire issued from the Shechinali and consumed the offering. This fire was ever after kept alive on the Altar.

194. The **Ephod** (from *aphad*, to tie), according to *Calmet*, was a kind of girdle passing over the neck and shoulders, and hanging down before, crossing the stomach, and going twice round the body, the ends falling in front to the ground, 'made of gold, 'blue, purple, and scarlet, and fine-twined linen;' yet this properly speaking may be considered the *girdle*. (*Exod.* xxxix. 2.). The *Ephod*, as others generally think, was the outward ornamental vestment, of the most gorgeous character, fastened by a girdle of the same work, having on the shoulders two large precious stones, on which were engraven the names of the Twelve Tribes of Israel, six on each. (*Exod.* xxxix. 6, 7.)

195. The **Robe of the Ephod** was of deep blue, having on the hems pomegranates of blue, and purple and scarlet, and twined linen, alternately with bells of gold. *Exod.* xxxix. 22—26. The *embroidered Coat* was of fine white linen. *Exod.* xxviii. 39. The garments peculiar to the *High-priest* were the robe, the ephod, the breast-plate, and the holy crown or golden plate, which were called the *vestes aurææ*, to distinguish them from the ordinary plain or linen garments.

196. The **Breast-plate** was of the same work as the Ephod, a span square, with *twelve jewels* set in gold, four in a row, on which were engraven the names of the Twelve Tribes of Israel, and was fastened by golden chains to the Ephod. *Exod.* xxxix. 8—21.

197. The **Mitre** was of fine linen, having in

194. Describe the Ephod. 195. Describe the Robe of the Ephod; and the embroidered coat. 196. Describe the Breast plate. 197. The Mitre, and the golden plate.

front the golden plate, on which was engraven 'HOLINESS TO THE LORD.' *Exod.* xxxix. 30. The ordinary Priest wore a kind of close cap called the *bonnet*). *Exod.* xxviii. 40.).

198. The 'Urim and Thummim,' from two Hebrew words signifying *light* and *perfection*, was a miraculous ornament worn on the breast-plate of the High-Priest, when he went into the '*Holy of Holies*' to consult God on special occasions; and by which, in a way unknown to us, he was enabled to collect verbal information as to the Divine Will for his guidance and direction. *Exod.* xxviii. 30.

199. *Tabernacle completed.*—The materials for the Tabernacle being prepared, MOSES with the assistance of two inspired Architects, *Bezaleel*, (*Βεζελεήλ*, *in the shadow of God*), the son of Uri (*Ὀὐρί*, *light*), of the tribe of Judah, and *Aholiab* (*Ἐλιὰβ*, *tabernacle of my father*), the son of Ahisamach (*Ἀχισαμὰχ*, *brother of support*), of the tribe of Dan, now completed its erection in the midst of the camp (*Exod.* xxxi. xxxv.): and 'then, 'a cloud covered the tent of the congregation, and the glory of the Lord filled the Tabernacle.' (*Exod.* xl. 34.) This cloud was the director of the movements of Israel in all their journeys. This occurred on the 1st day of the first month of the 2nd year after leaving Egypt. 1490. B. C. (*Numb.* ii. 17; x.). The *Cost* of the metal materials of the Tabernacle has been estimated at £213,320; but the entire expense including the dresses of the priests, &c. is estimated at £250,000.

200. *The Types.*—Thus closes the book of *EXODUS*, and in it are to be observed these *Types* of the Messiah, and His Church:—in the *servitude* of Israel are typified the sufferings of the Church; in their *deliverance* from

198. What was the 'Urim and Thummim?' 199. Who were Bezaleel, and Aholiab? What filled the Tabernacle after Moses had erected it? *Where was it set up?* 200. *What types of the Messiah are to be*

Egypt, its redemption (*Luke i. 68—79.*); in the journey through the wilderness, a Christian's pilgrimage through life till his entrance into the heavenly Canaan; *Moses*, *Aaron*, the *Paschal lamb*, the *Manna*, the *rock in Horeb*, the *Tabernacle*, the *Holy of Holies*, and the *Mercy-seat*, were—the captain of our salvation (*Heb. ii. 10.*); the true High-Priest and Prophet of the Church (*Heb. iv. 14.*); the sacrifice for sin (*1 Cor. v. 7.*); the Bread of Life (*John vi. 33—38.*; *1 Cor. x. 3.*; *Rev. ii. 17.*); the giver of the Holy Spirit, who is the living water (*1 Cor. x. 1—4.*); the incarnate Lord, in whose human nature (the true tabernacle) dwelt the fulness of the Godhead bodily; and the real Propitiatory (*Rom. iii. 25.*).

LEVITICUS.

2514. A. M. 1490. B. C.

201. The book of Leviticus, (ΛΕΥΙΤΙΚΟΝ) derives its name from detailing the Sacrifices, and Services, committed to the *Levitical* priesthood; and comprises a period of about a month; viz. from the erection of the Tabernacle to the *numbering* of the people.

202. In it are described the different Sacrifices, and Oblations; the consecration of the Priests; the various kinds of Uncleaness, and their Purification; the Festivals; Vows; Tithes and devoted things.

203. **Sacrifices** involved the shedding of blood; as of animals, whence they were denominated *Bloody*

found in Exodus, and in the miracles performed during their journey in the wilderness? 201. *Why is the name Leviticus applied to this book? What period of time does it comprise?* 202. *What are described in Leviticus?* 203. *What were the various kinds of sacrifices prescribed by Moses?*

Offerings. According to their signification, and intention, the SACRIFICES prescribed by Moses were these four—(a) Burnt-offerings; (b) Sin-offerings; (c) Trespass-offerings; and (d) Peace-offerings: a division which Maimonides considers to comprise every Sacrifice prescribed by the law, whether public or private.

204. Oblations were without the shedding of blood; such as vegetables, and fruits; whence they were termed *Unbloody Offerings*. There were also DRINK OFFERINGS, and MEAT OFFERINGS.

205. Bloody-sacrifices required the infliction of death upon a living creature, by and effusion of whose blood, in the way of religious worship, pardon for sin might be obtained. In these sacrifices the victims were to be clean, 'and without spot or blemish;' and must be one of these five animals,—a bullock, sheep, goat, turtle-dove, or pigeon. *Lev. i. 3—14.*

206. The Burnt-offering, or *Holocaust*, was a free-will offering for sin, and the whole of it devoted to God. The offerer took one of the five animals according to his ability, led it to the altar, and laid his hands upon its head; thus confessing the Sacrifice to be his own, and offered as an atonement for his sins, by which he had forfeited his life to the violated law of God; and praying this might be accepted in his stead. *Lev. i. 4.* The animal being immolated by the Priest, the blood was caught in a vessel, and part sprinkled on the altar, and the remainder poured out at the foot of the altar; while the dismembered body having been previously salted was burned in the fire. *Lev. ii. 13.* The *Burnt-offering* was a very expressive type of the sacrifice of Christ, as nothing less than His *complete* and full sacrifice could make atonement for the sins of the world. *Heb. ix. 26; x. 14.*

207. Peace-offerings were free-will offerings made in token of peace, or reconciliation with God; and were either thanksgivings for blessings received, or from a

204. What were oblations? 205. Bloody sacrifices?
206. Describe the Burnt-offering. Of what is the
Burnt-offering an expressive type? 207. What were
Peace-offerings?

vow, or voluntary: they consisted of animals, and were often accompanied with cakes, and unleavened bread. Part was burnt on the altar as an offering to the Lord; and the remainder was eaten by the Priests, and the offerer. *Lev.* iii. 1; vii. 11.

208. **Sin-offerings** were for sins committed either through ignorance, or wilfully, which were always punished unless expiated, and formed a purification from sin or uncleanness: they consisted of a Sin-offering to God, and a Burnt-offering with restitution of damage. *Lev.* v. 2—19; vi. 1—7.

209. **Trespass-offerings** were made when doubt existed as to whether the law of God had been violated, or not; and differed very little from the Sin-offering. *Lev.* v. 18; vi.; vii.

210. In addition to these, there were the National Sacrifices; and the regular Daily, Weekly, Monthly, and Yearly sacrifices. — The **Daily Sacrifice** comprised two lambs offered upon the altar, one in the Morning at the 3rd hour, and one in the Evening at the 9th hour, as a continual Burnt-offering for the sins of the people. There were also a Meat-offering, and a Drink-offering in addition. *Lev.* vi. 9—18.

211. The **Weekly Sacrifice** or **Sabbath** was intended as a memorial of the Israelites' deliverance from Egypt, and was kept every Sabbath-day. *Deut.* v. 15. It was composed of the same as the Daily-sacrifice, and was in addition to it. The **Sabbath-day** itself was a day of *rest and holy* exercises; and all cessation from labour rigidly enjoined. Kindling a fire, and preparing food, were prohibited (*Exod.* xxi. 23; xxxv. 3.); even gathering sticks incurred death (*Numb.* xv. 35.); and all buying and selling were forbidden (*Neh.* x. 31.).

212. The **Monthly sacrifice** was at every *new moon*, or beginning of each month; it consisted of two young bullocks, a ram, and seven lambs of a year old, with a kid for a Sin-offering, and a suitable Meat and Drink-offering. *Numb.* xxviii. 11. This Sacrifice was proclaimed with the sound of trumpets.

208. What were sin-offerings? 209. What were Trespass-offerings? What were the regular Jewish sacrifices? 210. What was the daily sacrifice? 211. What, the weekly? 212. Describe the monthly sacrifice,

213. The *Yearly Sacrifices* were offered on the great Annual Festivals : viz. 1. The FEAST of the *Passover*; 2. The FEAST OF *Pentecost*; 3. The FEAST OF *Tabernacles*; also 4. The Feast of *Trumpets*; 5. And the Feast or Fast of *Expiation* or *Day of Atonement*; to which may be added the more modern Feasts of, 6. *Purim*, and 7. *Dedication*.

214. Of these Annual Feasts, the three principal were the feast of the *Passover*, the feast of *Pentecost*, and the feast of *Tabernacles*; at all which, every male who could travel 'was to appear before God, 'at the place which he should choose,' for the residence of the Ark, and the Tabernacle. *Deut.* xvi. 16. At which time of their absence from home, God promised that none of their enemies should molest their dwellings, or even 'desire their lands.' *Exod.* xxxiv. 24.

215. The Feast of the *Passover* was instituted the night before the Israelites' departure from Egypt, as a perpetual memorial of their wonderful deliverance, and of the favour which God shewed them in *passing over*, and sparing their first-born, when he slew the first-born of the Egyptians. It began on the 14th of the month *Nisan*, (*Abib*), the beginning of the Sacred Year of the Hebrews, and lasted 7 days; and was also called the Feast of UNLEAVENED BREAD, because none other was then to be eaten. The great feature was the sacrifice of the *Paschal Lamb* (*Numb.* ix. 13.) On the 1st *Month* in the second year after leaving Egypt, and

213. Enumerate the yearly sacrifices of the Jews. *Besides the three principal festivals, what others were kept by them?* 214. Give an account of the three principal annual feasts of the Jews, their origin, and typical import. *How many times a year were the males of the children of Israel bound to appear before the Lord, and on what occasions?* 215. *Why was the feast of the Passover instituted?*

while at Sinai the PASSOVER was re-appointed and observed. (*Explained fully in pars. 157, 158.*)

216. The Feast of Pentecost was so called from being celebrated *fifty* days after the Feast of the Passover, taking its name from the Greek, πεντηκοστή, the *fiftieth*: originally it was called the **Feast of Weeks**; because it was kept seven weeks, or a *Week of weeks* after the Passover. It was instituted in order that the Israelites should acknowledge the goodness of the Lord, and offer Him in His temple the *first-fruits* of the *wheat Harvest*, (2 loaves made of the new corn), accompanied with certain sacrifices; and also commemorate the giving of the Law from Mount Sinai, which happened on the *fiftieth day* after the departure out of Egypt; it lasted *one day*.

217. On this day in a latter age the HOLY GHOST descended on the Apostles in the shape of cloven fiery tongues, enabling them to speak various languages, and work miracles. *Acts ii.* Christians keep it as a Feast on what is termed **Whit-Sunday**, fifty days after Easter, or the *Resurrection* of Christ.

218. The Feast of Tabernacles was kept on the fifteenth of the month *Tisri* (September), and lasted 8 days; during which the people dwelt in tents or tabernacles made of the branches of trees. It was instituted to commemorate the dwelling of the Israelites in *Tents*, during their sojourn in the Wilderness. *Lev. xxiii. 34—43.* It was also termed the **Feast of In-gatherings**: (*Exod. xxiii. 16. and xxxiv. 22.*); being intended as an offering of thanks

216. *What was the reason of the Feast of Pentecost, and when did it take place? By what other name was it designated? What was the Feast of Weeks?* 217. *With what event in subsequent times do we find it connected? To what Festival does it correspond in the Church of England?* 218. *Describe the Feast of Tabernacles.*

to the Almighty for the *fruits* of the vine, and of other trees, which were now gathered in; and also to implore His blessing upon the produce of the coming year.

219. The Jews added a ceremony to this Feast not prescribed by Moses; *viz.* that of 'drawing water out of the pool of *Siloam* (Σιλωάμ, *sent*), and pouring it, mixed with wine, on the sacrifice as it lay on the altar.' To this practice our Saviour is thought to allude, when he said, '*If any man thirst, let him come unto me, and drink.*' (*John* vii. 37—39.) The Jews considered the water of *Siloam* as an emblem of the *Holy Spirit*.

220. *Types.*—These three great Feasts may be considered as typical representations of the times of Christ, prefiguring the principal events of our Saviour's life:—the *Passover* prefigures His 'death and passion;' the Feast of *Pentecost* commemorates the 'first fruits' of His Spirit being sent; and the Feast of *Tabernacles* prefigures His incarnation 'and birth,' when the 'Word was made flesh, and *'tabernacled with us.'* (*John* i. 14.) The Christian institution of the *Eucharist* is analogous to the Judaic *Passover*.

221. The two other Feasts added to these by Moses were, first, the Feast of *Trumpets*, held on the first and second days of the month *Tisri* (September), the commencement of the Civil year of the Hebrews: it derived its name from the blowing of *Trumpets* in the Temple with more than usual solemnity. *Lev.* xxiii. 24.; *Numb.* xxix. 1. On this festival they abstained from all labour, (*Lev.* xxiii. 25.), and offered particular sacrifices to God.

222. Next is the *Fast of Expiation*, or *Day of Atonement*, which of all the sacrifices of the Mosaic

219. What ceremony have the Jews added to this feast? 220. What is the typical import of the three great Jewish festivals? What Christian institution is the analogue of the Judaic? 221. Describe the Feast of Trumpets? 222. What was the great day of Atonement?

law was the most solemn and important ; it was kept on the tenth day of the month Tisri (*September*), just after the Feast of Trumpets ; it was offered by the High-Priest alone, for the sins of the whole nation : on this day only, in the course of the entire year, was the High-Priest permitted to enter the '*Holy of Holies*,' and not even then without due preparation, under pain of death ; all others were excluded from the Tabernacle during the whole ceremony : it was observed as a most strict *fast*, the Jews abstaining from all servile work, taking no food, and *afflicting their souls*. *Lev.* xxiii. 27—30.

223. **Day of Atonement.**—The ceremonies on this day, including the Daily Burnt-offerings, comprised *fifteen* victims; the most remarkable of which were the Sin-Offerings for the High-priest and his family, and the *two goats* for the Congregation; one of which was offered for their sins, and the other sent by the hands of a fit man into the wilderness. When the *goat* for sacrifice had been selected by lot, the High-priest having washed himself, put on his linen robes, and his sacerdotal mitre, offered a *bullock* as a Sin-offering for HIMSELF, and a *ram* as a Burnt-offering for his house, *i. e.* the PRIESTHOOD and whole *tribe of Levi*; he took some of the blood while warm and before congelation, so as to have the *life* in it, into the Most Holy Place, which had been previously perfumed with incense, and sprinkled the blood with his finger upon the Mercy-seat, and on the floor before it seven times, (*Lev.* xvi. 12. 14.), for the purpose of purifying it from the pollution which it might have contracted from *his* sins during the preceding year. He then returned into the Court of the Priests to fetch the blood of the sacrificed *goat*, appointed for the Sin-offering of the CONGREGATION, and proceeded with it, as he had done with the blood of the bullock, to purify it from the *people's* sins. (*Lev.* xvi. 7—16.). He next made atonement, in like manner, for the TABERNACLE of the Congregation or Court of the Priests, and for the altar. After this, the High-priest, and

How often, and when, did the High-priest enter the most holy place? 223. Enumerate the ordinances enjoined on this day. What was the Scape goat? and describe the ceremonies connected with it.

representatives of Israel, laid their hands upon the head of the live *Scape-goat*, and confessed over it all the sins and iniquities of the people, symbolically putting them on the head of the goat; after which, it was by a fit person either let loose into the wilderness, or thrown down some precipice, that it might symbolically also bear all their iniquities to a land of separation where they should be remembered no more; thus signifying the liberation of the Israelites from the punishment due to their sins. *Lev. xvi. 20—22.* The Goat previously slain, and the Bullock that had been sacrificed, were now burned whole beyond the camp, to signify the guilt of the people, and its punishment. After this atonement the High-priest again washed himself, and having assumed his pontifical robes, as the minister of God, he sacrificed in the evening *two rams* for a Burnt-offering, one for himself, and one for the people. He then went forth to the congregation, and after reading a portion of the Law, he dismissed them with a three fold blessing, as in *Numb. vi. 24—26.*

224. **A Type.**—The whole of this proceeding is highly *typical* of the atonement, which was to be made for the sins of men by the blood of Jesus Christ. There is His personal purification at baptism, *to fulfil all legal righteousness. Matt. iii. 13—15.* He was led by the Holy Spirit into the Wilderness, as the true Scape-goat, who *bore away our infirmities, and carried off our diseases. Matt. viii. 17.* Immediately before his crucifixion *He was afflicted, and his soul was exceeding sorrowful unto death,* when he was to be made a sin-offering like the allotted goat. *Matt. xxvi. 38; 2 Cor. v. 21.; Heb. i. 3.* And His sweat, as *great drops of blood falling to the ground,* corresponded with the sprinkling of the Mercy-seat. *Luke xxii. 44.* His blood is called *the blood of sprinkling;* (*Heb. xii. 24.*) which obtained for us redemption, as the blood of bulls and of goats *sprinkled* on, and about the Ark, cleansed and freed the Jews from ceremonial defilements, *Heb. ix. 12.* And then, to prepare for His own sacrifice, He consecrated Himself in prayer to God, *John xvii. 1—5.; Matt. xxvi. 39—46;* and prayed for His household, His apostles, and His disciples, (*John xvii. 6—9.*) and for all future believers. (*ver. 20—26.*) He put off His garments at His crucifixion, when He became

224. *Explain from the New Testament the typical import of these ceremonies,*

the sin-offering. *John* xix. 23, 24. And as our spiritual High-priest, He entered once for all into the most Holy-place, *Heaven*, to make intercession with God for all His faithful followers: (*Heb.* iv. 16; vii. 24—28; ix. 7—15.) *who died for our sins, and rose again for our Justification.* *Rom.* iv. 25.

The services of this day pourtrayed the great principle of the scheme of our Redemption; viz. a *vicarious sacrifice* procuring the pardon of sin. The *two* goats seem to make but one sacrifice, though only one of them was slain: so also they pointed out the divine, and human natures of Christ; and shewed both His death, and resurrection: the goat that was slain prefigured His human nature, and His death; and the *Scape-goat* pointed out His resurrection; the one represented the atonement made for the sins of the world, as the ground of justification; the other Christ's victory, and the removal of sin, in the sanctification of the soul.

225. The *Feast of Unleavened Bread* was a continuation of that of the *Passover*, commencing immediately at its close on the fifteenth of the month, and lasting *seven* days; from these two feasts being so closely united into one continued festival of eight days, they have been considered as one, and the name of either has been used for both; at the close of this Feast, a wheat-sheaf of the *first fruits* of the harvest was offered up as a grateful acknowledgment of God's goodness in sending the fruits of the earth.

226. In addition to these Feasts were those termed the *Sabbatical Year*; and the *Year of Jubilee*: Feasts more of a civil, than a religious character. As the *Sabbath* was a period of rest to man and beast every seventh day, so was the *Sabbatical Year* a time of rest to the *land*; which, during its continuance, was to lay fallow;—and man and brute were to subsist *in common*, no one having an exclusive right, on that 'which grew of its own accord.' It took place every *seventh year*, and to

225. What is the feast of unleavened bread? 226. Relate the particulars respecting the *Sabbatical year*? How often did it occur?

compensate for it, God promised to bless every sixth year with a superabundant crop. (*Lev. xxv. 21.*) It was also the 'Year of Release,' there being a remission of personal SLAVERY (*Exod. xxi. 2.*), and of all DEBTS from one Israelite to another (*Deut. xv. 1—3.*); and a public reading of the Law at the Feast of Tabernacles. *Deut. xxxi. 11.*

227. The Year of Jubilee was a grand *Sabbatical year* held every *fiftieth* year, and beginning on the Day of Atonement. It was a Year of *rest* to the land—all *Debts* were cancelled—all *Slaves* set free—and all *Estates* reverted to their original proprietors; for then they were to 'proclaim liberty 'throughout all the land unto all the inhabitants 'thereof.' (*Lev. xxv. 10.*) *Houses* in walled towns were an exception; they did *not* revert. (*Lev. xxv. 30.*) The design of this appointment was to prevent the perpetual slavery of the poor, and the accumulation of lands by the rich; and likewise to preserve the distinction both of the tribes, and of their respective possessions. It takes its name from the Hebrew word *Jobel*, 'the blast of a trumpet,' being proclaimed throughout the whole land by the sound of trumpets. *Lev. xxv. 9.*

228. The *Year of Jubilee* is the typical representation pointed out by *Isaiah*. 'The Spirit of the Lord 'God is upon me, because the Lord hath anointed me 'to preach good tidings unto the meek; he hath sent me 'to bind up the broken hearted, *to proclaim liberty to the 'captives, and the opening of the prison to them that are 'bound, to proclaim the acceptable year of the Lord.'* (*Isai. lxi. 1, 2.*) Here 'the acceptable Year' is the Gospel dispensation, (*Luke iv. 19.*) under which is proclaimed spiritual liberty from the bondage of sin, and Satan; and the liberty of returning to our own possession again—the heavenly inheritance, which has been forfeited through sin.

227. *How often did the year of Jubilee occur? and what took place then?* 228. *What is the typical import of the Year of Jubilee?*

229. Slavery.—The existence of slavery among the Hebrews was of very high antiquity, probably at the Deluge, for we read of it in the curse upon Ham. (*Gen. ix.*). There were two kinds of slaves among the Jews; (1) *Foreigners* taken captive in war, or purchased, or born in the house; these they might sell, punish, and do with as they pleased: the next (2) were *Hebrews*; who had become slaves by one of seven causes; either (*a*) by selling themselves from severe poverty (*Lev. xxv. 39.*); (*b*) by being delivered over to their creditors when insolvent (2 *Kings iv. 1.*); (*c*) by being sold by their parents in cases of extremity (*Exod. xxi. 7.*); (*d*) by being guilty of theft, and unable to make restitution (*Exod. xxii. 3.*); (*e*) by captivity in war; (*f*) by being stolen, and sold, as Joseph was; (*g*) and by being born of a slave. The Hebrew *Girls*, however, were not subject to these kinds of slavery. They were sold and bought, upon the presumption that the master would either himself take them to wife, or that the son would do so, otherwise, they were to be set at liberty. *Exod. xxi. 7—11.*

230. The **CONDITION** of these *slaves* depended much upon the disposition of the Master: their food and clothing were of the poorest description; all their earnings went to the Master; and they were to submit to any kind of labour, that might be imposed upon them. The common occupation was that of husbandry, or the tending of flocks and herds; others were domestic servants, and some were the instructors of their Master's children. *Moses* improved their condition by enforcing their being treated with humanity; the death of a slave arising from severity was visited upon the master; they were allowed the enjoyment of the Sabbath, and other festivals; and their Masters were bound to provide for their subsistence, and for the marriage of the female slaves. A Hebrew slave was not obliged to serve beyond six years; if, however, he would rather remain, the Master might continue his servitude, and in token of the perpetuity of his condition he was to thrust an awl through the slave's ear to the door-post in the presence of a judge. (*Exod. xxi.*)

231. Emancipation.—In respect of the emanci-

229. What was the nature of slavery among the Hebrews? **230.** What was the condition of the Jewish slaves? **231.** What was the difference of the Sabba-

pation of slaves, it should be observed, that after six years of servitude, God ordained, that they were to be manumitted in the *Sabbatical year*, or Year of Release (*Exod.* xxi. 2.): but if they preferred their position of servitude, they could bind themselves, not only for six years more, but without any limitation of time, 'as long as he lived'—'and he shall serve him for ever.' (xxi. 5, 6; *Deut.* xv. 16, 17.)—i. e. until the *Year of Jubilee*, which is an exception made by God to this law; for then there was to be a general emancipation, and a continuance of his servitude no longer. *Lev.* xxv. 10. 40.).

232. When the things offered were placed by the priest in the Offerer's hand, and the Priest then put his hands under those of the Offerer, and moved them to and fro, to indicate that the Lord was possessor of heaven and earth, the offering was termed a **Wave-Offering**. (*Ex.* xxix. 24; *Lev.* viii. 27).

233. Oblations were some ordinary, some voluntary, and some prescribed. Of the 1st class were the *Shew-bread* and *Incense*; of the 2nd, the fruits of *Vows* or *Promises*: and of the 3rd, *First-Fruits*, the *First-born*, and *Tithes*.

234. The *Shew-bread* consisted of twelve *Loaves*, corresponding with the number of the tribes of Israel, which were placed hot every Sabbath-day by the Priest upon the golden Tables of the Sanctuary before the Lord; the stale loaves, which had remained during the past week, were then removed, and eaten by none but the Priests. The *SHEW-BREAD* was called in Hebrew the '*Bread of the Faces*,' from its position on the Table, where it was 'set in order before the Lord.'

235. The *Incense* was composed of fragrant spices; and offered twice, daily, by the officiating Priest upon the appointed altar, excepting on the

tical year, and year of Jubilee in respect of the emancipation of slaves? 232. What was a Wave-offering? 233. What were the Oblations offered in addition to the sacrifices? 234. What was the Shew-bread? 235. What was the Incense?

Day of Atonement, when it was offered by the High-priest. During this offering, the people prayed silently without. *Luke i. 10 ; Rev. viii. 3.*

236. **Vows** were solemn promises voluntarily made to consecrate some thing or person to God, or to do something to His honour and service. Although the *Vows* were not encouraged by Moses, yet when once made they were obligatory. (*Deut. xxiii. 21—24.*) They however in some cases might be redeemed. (*Lev. xxvii. 1—5.*); and when made by Minors, Daughters, Wives, or Slaves, they might be disannulled by the *Father, Husband, or Master*. Vows were either, (1) *affirmative*, or (2) *negative*; to which might be added *Nazaritism*, and the *Cherem*.

237. **AFFIRMATIVE Vows** were when People consecrated their (a) *property*, (b) *persons*, or (c) *animals* to God; all these with the exception of *clean animals* were redeemable. 'It is *Corban*.' *Mark vii. 11.* (a) **LAND** and **HOUSES** became the property of the 'Tabernacle and the Temple, and were redeemed at one-fifth more than their value; the former were estimated according to the near approach of the *year of Jubilee*. (b) **PERSONS**, according to their age; if under *five years*, 5 shekels for a male, 3 for a female; under *20 years*, 20 shekels for a male, and 10 for a female; under *60 years*, 40 for a male, and 30 for a female; *above 60 years*, 15 for a male, and 10 for a female; or when poor, at a price fixed by the Priest. If unredeemed they were servants in the Tabernacle or the Temple. (c) **ANIMALS**, if *clean*, were bound to be sacrificed to the Almighty; if *unclean*, they were to be sold at the valuation of the Priest, unless redeemed at one-fifth more than their value. (*Lev. xxvii.*)

238. **NEGATIVE Vows** were solemn promises to *abstain* from things in themselves lawful, as wine; or to go with the head shaven, or to spend so many days in prayer before offering a sacrifice (see *Acts xviii. 18.*) The chief of this class of Vows was that of the *Nazarite*.

239. **Nazaritism** was a *vow* to abstain from wine, vinegar, and all inebriating drinks; to eat no grapes; to avoid contamination from corpses, bones, and sepulchres; and to let the hair grow; and not mourn the dead. The

236. What were vows? 237. Affirmative? 238. Negative? 239. *What was the Nazarite Vow? and the particular rules of life.*

vow extended sometimes only (a) a limited time; at others (b) during life. A NAZARITE might be a male, or female; and a parent could devote a child even before its birth, as were SAMSON, (*Judg.* xiii.) and JOHN THE BAPTIST, (*Luke* i. 13—15.) Accidental contamination could be purified as other pollutions, and by shaving off the hair, offering on the 7th day two turtle doves or pigeons for a Sin-offering, and a Burnt-offering, and a lamb for a Trespass-offering: the vow of *Nazariteship* was then to commence anew. At the expiration of a *limited* Vow, there were to be offered a ram of a year old for a Burnt-offering, another for a Peace-offering, and an ewe lamb for a Sin-offering, with unleavened cakes kneaded with oil, and wafers anointed only with oil; and a libation of wine. The hair was then shaven off, and offered with the Peace-offering: then the Priest took the sodden shoulder of the Peace-offering, and with one of each kind of Cake composed a Wave-offering. The *Nazarite* was thus freed from his engagement, and might now drink wine. (*Numb.* vi.)

240. CHEREM (*Anathema*) was a *vow of execration*, an irrevocable curse, by which a person or thing was accursed, and devoted to destruction; as the vow against Arad, Jericho, Jephthah's daughter, &c. *Numb.* xxi. 1—3; *Josh.* vi.; *Judg.* xi. 30.

241. All **First-fruits** were consecrated to God. *Exod.* xxii. 29.; *Numb.* xviii. 12. Before the Jews had offered the *omer* or new sheaf, they were prohibited from gathering the Harvest; nor were they allowed to make bread from new corn before the new loaves had been offered on the altar, at the day of Pentecost, as a thanksgiving to God for the bounties of the Harvest; till this was done all the corn was regarded as unclean and unholy. See *Rom.* xi. 16; *1 Cor.* xv. 20—23. The **First-born** males of men and animals were already God's, and therefore could not be vowed; those of clean animals were unredeemable, and must be sacrificed; those of man, and unclean animals, were redeemable by the payment of 5 shekels.

240. What was the Cherem? 241. What were the First-fruits, and the First-born?

242. Tithes were tenths of all the Jews possessed, and were generally collected from the fruits of the earth, chiefly corn, wine, and oil; and were rendered every year, except the *Sabbatical year*.

243. Meat-offerings (MINCHA), or *Unbloody Sacrifices*, were composed of wheaten, or barley flour, or parched grain, and frankincense, mixed with oil, and with or without wine; they usually accompanied Burnt-offerings, and Peace-offerings; but they could not be presented as Sin-offerings, except by those who were too poor to buy two pigeons, or turtle-doves; and they were to be free from leaven or honey, but must have a portion of pure salt. *Lev. ii. 1—16.*

244. Drink-offerings were the constant accompaniments of Sacrifices. They were never used separately; and consisted of wine, part poured upon the brow of the victim, or upon the Meat-offering to consecrate it, and part allotted to the Priests.

245. The Fire for the service of the Tabernacle came down from heaven through the 'pillar of fire' to the altar, and was to be kept perpetually burning; no other fire was to be used by the Israelites in their worship. *Lev. ix. 23, 24; vi. 13.* Nadab (Ναδάβ, *volunteer*), and Abihu (Ἀβιοὺδ, *father is he*), the two elder sons of Aaron by Elisheba (Ἐλισεβέθ, *God is her oath*), soon after their appointment to the priesthood, presumed to use other fire than that commanded by God, and immediately they were struck dead by fire from heaven (*Lev. x. 1, 2.*): thus showing that the Almighty would not permit any human alteration or intrusion in the Divine economy.

246. Uncleaness, or *Levitical Defilements*, which debarred persons from officiating in the holy offices, or

242. What were Tithes? **243.** Describe the meat-offerings? **244.** What are Drink-offerings? **245.** What fire was employed in the service of the Tabernacle? *Who were the two elder sons of Aaron? What was their transgression? What, their punishment?* **246.** What

even attending the religious sacrifices, were (1) *Leprosy* (*Lev. xiii.*);—(2) certain *Issues* running from the flesh (*ib. xv.*); (2) the touch of a *dead body*, or a *sepulchre*, or being in the house of the dying, or the dead;—*Numb. v. 2.*—(4) Women with an *Issue of blood.*—*Lev. xv. 19—21. Matt. ix. 20.*—(5) Women after *Child-birth*; seven days after a son, and fourteen after a daughter.—*Lev. xii. 1—6.*—(6) and *contact* with the unclean.—*Lev. xxii.* Priests were unclean moreover by wearing any marks of *mourning*. And whatever thing an unclean person *touched*, or that came in *contact* with him, was held to be unclean. All unclean persons were *separated* from the congregation, and could only be purified by the sprinkling of the *Water of Separation*; and in cases of Leprosy, by the performance of certain sacrifices and ceremonies.

247. *Purification.*—The ceremonies of *Purification* from *Personal Uncleaness* consisted in the individual being sprinkled with hyssop, dipped in water mixed with the ashes of a **Red Heifer**. The Heifer was bound to be of a reddish colour, 'without spot' of any other colour, and never to have been put to the yoke; it was led without the city or camp, and there slain. The Priest after this dipped his finger in the blood, and sprinkled it seven times towards the Sanctuary; the Heifer was then burnt whole, the Priest in the meanwhile heaping wood on the altar, and throwing into the fire hyssop, and scarlet thread. The *ashes* of the Heifer were then collected in a vessel, and running (spring) water poured on them; and this was called the *Water of Separation* for sprinkling the *unclean*, whether persons or things: and every one who officiated in the ceremony had to wash his clothes and person, and was unclean till the evening. (*Numb. xix.*). CHRIST was evidently typified in these proceedings: *red* was a fitting colour to show how sinners are purified by Christ's blood; He was without spot; free from any yoke; and slain without the camp (*Heb. ix. 13.*): and it is the sprinkling of 'the blood of Jesus,' which 'cleanseth us from all sin.' *1 Pet. i. 2.*

248. In some cases *Purification* was effected by simply sprinkling the person or things with *blood*,

was Uncleaness in the Levitical Law? 247. What was the method of purification? *Describe the Ceremonies connected with the Red Heifer.* How was it typical of Christ? 248. What other method was there?

or anointing them with *oil*; no person or thing could be employed or engaged in any religious service unless previously purified.

249. **Leprosy** was a most loathsome and generally thought infectious, disease of the skin, which shut out the sufferer from society, and from all participation in public religious worship. It affected (1) *Man*; (2) *Houses*; and (3) *Clothes*; and the determination of its character, and cure was part of the Priestly office.

250. In *Man*, **Leprosy** was of two kinds, (a) the *malignant* or *contagious* LEPROSY (Tsorat); and (b) the *uncontagious* or 'freckled' LEPROSY (Bohak). The contagious was further distinguished into the *White*, and the *Black* LEPROSY. In either case the person affected had to shew himself to the Priest, who, if he observed any decisive symptoms, pronounced the sufferer *Unclean*, and sent him without the camp: if the white scales or patches were not sufficiently developed to proclaim it to be of a virulent character, he was to keep himself at home, and to return to the Priest every 7 days, until its true nature was decisive: if the appearance had subsided, he would be declared clean, if however they were increasing, and advancing to ulceration, he was pronounced a *Leper* for life. (*Lev. xiii.*).

251. **Purification from Leprosy**—After the healing of the milder form of Leprosy, two birds were procured; one was killed over a vessel of water, which caught the blood; the other was then dipped into it, and the Priest with a bunch of hyssop fastened on cedar with a scarlet thread sprinkled the *Leper* therewith seven times, and suffered the living bird to fly. The *Leper* next, after bathing and remaining seven days without the camp, and shaving off his hair, brought to the Priest a young ram for a trespass-offering, with the blood of which the Leper was sprinkled; another ram for a sin-offering, and an ewe-lamb for a burnt-offering, together with oil to sprinkle him once more, and a meat-offering; with which the ceremony concluded, and the LEPER was pronounced clean. (*Lev. xiv.*)

252. In *Houses*.—Here the LEPROSY developed itself in *green and red spots and patches on the walls*:

249. Describe the various kinds of Leprosy. 250. What was the Leprosy in Man? 251. Its purification? 252. What was the Leprosy in Houses?

after being examined by the Priest every seven days, and the house kept shut up, if they ultimately disappeared the parts were scraped and repaired: if not, it was pulled down and removed to an unclean place. When it was pronounced *clean*, two Birds were offered for its purification as in the *Leprosy in Man*. (*Lev. xiii.*)

253. **In Clothes.**—This kind of *Leprosy* was similar in character to the last: exhibiting *green and reddish spots on wearing apparel*, and which could not be readily taken out by washing: after being examined by the Priest every seven days; and found to be perfectly *irremovable*, he ordered them to be burnt; if they became effaced, he then pronounced the garments clean; and a like purification was performed as in other *Leprosies*. (*Lev. xiii, xiv.*)

254. The **Holy Persons** employed in the service of the Tabernacle, as ordained by MOSES, were the *High Priest*, the *Priests*, the *Levites*, and the *Nethinim*. The **High-Priest** alone could enter the Holy of Holies in the Tabernacle, and afterwards in the Temple; the supreme administration of sacred things was confided to him; and he was the final arbiter of all controversies: he was the chief man in Israel, and in later times he presided over the Sanhedrim, and held the next rank to the Sovereign or Prince, (*Lev. xvi.*). He held his office until incapacitated by age, or by crime. He was a great type of our Spiritual High-priest, Christ, the Lord.

255. The **Priests**, who were exclusively of the family of *Aaron*, served at the Altar, prepared the victims, and offered the sacrifices; kept a perpetual fire on the Altar of Burnt-sacrifices, and in the lamps of the Golden Candlestick; and attended to everything directly connected with the service of God. They also judged, instructed, and offered up prayers for the people.

253. In clothes? 254. Who were the Holy-persons employed in the service of the Tabernacle? What was the duty of the High-priest? 255. What of the Priests? And to what family were they confined?

256. **The Courses.**—In the time of David the *Priests* were so numerous, that that monarch divided them into *twenty-four* CLASSES, or COURSES, as they were sometimes termed, (1 *Chron.* xxiv.), which were to serve in rotation for a *week*. After the Captivity, only *four* of the original Classes returned; but these were also divided into twenty-four '*Courses*,' each of which had its respective Chief or President, called its '*Prince*.' These '*Princes*' are supposed to be the Chief-Priests so often mentioned in the New Testament.

257. **The Levites**, or whole tribe of *Levi*, chosen to the service of the Sanctuary instead of the first-born of Israel, were accounted holy to the Lord; had to wait upon the priests, and assist them in the service of the Tabernacle, and its utensils, which they alone carried during the wanderings in the Wilderness. They were properly the ministers, and servants of the Priests; it was their duty to open, close, and guard the Temple, cleanse the sacred vessels, have charge of the sacred loaves, &c. &c.; and were also the *Singers*, and *Musicians*. They were eventually allowed 48 *Cities* to dwell in, and the *Tithes* of the whole of Canaan for a maintenance. (See *postea*.)

258. **The Nethinim** were persons given, as the name imports, to the Priests, and Levites for performing the servile offices of the Tabernacle, and the Temple, such as carrying wood, and water. The *Gibeonites* were the first of this class of assistants.

259. **The Nazarites**, from the Hebrew *nazar* 'to separate,' were persons from any tribe, who by a

256. *Into how many classes were the priests divided, and by whom? What was the period of service of each class?* 257. *What were the duties of the Levites? What provision was made for them?* 258. *Who were the Nethinim?* 259. *What is the meaning of Nazarite? Who were the Nazarites?*

vow either (a) consecrated themselves to the Lord for a certain number of days, or a month: or (b) were consecrated by their parents for life. (See *par.* 239.)

260. The *Rechabites* are not to be confounded with the *Nazarites* from their practising the same kind of temperate way of living; the vow of the latter was a religious institution, while that of the former was a civil one. The *Rechabites* take their origin from *Jehonadab* (*Ἰωνάδᾱβ*, the Lord gave spontaneously), the son of *Rechab* (*Ῥεχάβ*, horseman), a man of eminent piety, who assisted *Jehu* in destroying the house of *Ahab*, and the worshippers of *Baal*. He prescribed a rule of life to his children, and posterity, from the prudential motive that they might live many days in the land where they were strangers. The history of their institution is to be found in *Jeremiah* xxxv., where we learn that *Jehonadab* enjoined:—(1) that they should drink no wine: (2) that they should neither possess nor occupy any houses, fields, or vineyards: and (3) that they should dwell in tents. They gained their livelihood by being Scribes. (See *par.* 165.)

261. *Types*.—In the book of *Leviticus*, comparison should be made of the High-Priest of the Jewish, with the High-Priest of the Christian dispensation: the Sacrifices offered on the Jewish altar, with the one sacrifice of Christ upon the cross: the Jewish leper, with depraved and morally polluted man: the splendid festivals of the Jewish Church, with the simple but expressive ordinances of the Gospel; and the Jewish Jubilee, with the whole period of the Evangelical constitution. *Isaiah* lxi. 1, 2. The *Epistle to the Hebrews* considerably illustrates this Book.

260. Who were the *Rechabites*? 261. What comparisons should be made between *Leviticus*, and the Gospel narrative? What *Epistle* illustrates the Book of *Leviticus*?

262. In the journey of the Israelites from *Egypt* to *Mount Sinai*, the stations were:—

- | | |
|---------------------------------|------------------------------------|
| 1. Rameses. | 9. Desert of Sin, (<i>Quails,</i> |
| 2. Succoth. | <i>Manna, Sabbath renewed.</i>) |
| 3. Etham. | 10. Dophkah. |
| 4. Baal-Zephon. | 11. Alush. |
| 5. Desert of Etham. | 12. Rephidim, (<i>water from</i> |
| 6. Marah (<i>bitter waters</i> | <i>the rock, Amalekites de-</i> |
| <i>healed.</i>) | <i>feated, Jethro's visit.</i>) |
| 7. Elim. | 13. Mount SINAI. (<i>Numb.</i> |
| 8. Coast of Red Sea. | xxxiii.) |

NUMBERS.

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263. **THIS** Book is called "**Numbers**" from containing an account of the "*numbering*," and mustering of the Israelites: and comprises a period of about 38 years;—from leaving Sinai, to their arrival in the plains of Moab; although the events recorded refer rather to the *first*, and *last* years of this period.

264. This Book describes chiefly the numbering of the Israelites; the appointment, and consecration of the Levites to the service of the Tabernacle; the institution of certain Ceremonies, and Offerings; the marching to the land of Moab; and the circumstances that there occurred.

262. What were the stations of the Israelites from Egypt to Mount Sinai? 263. *Why is the Book of Numbers so called? What period of time does it comprise? Of which years of the journey does Moses give the history?* 264. What is described in the book of Numbers?

265. **Numbering the People.** — On the 1st day of the second month *Moses* numbered the people as God had commanded him, and found they amounted to 603,550 men above 20 years of age, fit for war, exclusive of the Levites. He then arranged them according to their several tribes and families, and appointed a 'Prince' to rule over each; with a particular standard for every division. Thus organized, and the signal being given, they left Mount Sinai on the 20th of the second month (May), of the second year after leaving Egypt, and proceeded towards Kadesh-barnea (*Káðns Bapví*, *sacred desert of wandering*), in the Wilderness of Paran, near Canaan: and after they had been summoned to the Tabernacle. The tribes of Judah, Issachar, and Zebulun, led the van; the sons of Gershom and Merari, (*Μεραρι*, *bitterness*), bore the Tabernacle; the Kohathites (*Kaaθ*, *congregation*), carried the Sanctuary; and the sons of Dan, Asher, and Naphtali brought up the rear.

266. **Pillar of Fire, and of the Cloud.** — The whole march of the Israelites was directed by a *Pillar of fire* by night, and *Pillar of a cloud* by day; whenever the cloud rested upon the Tabernacle they stopped; when it rose up and moved onward, they resumed their march. As the *Ark* set forward, *MOSES* used the following form of prayer, — 'Rise up, Lord, and let thine enemies be scattered; and let them that hate thee, flee before thee.' When it rested, to mark out an encampment, he exclaimed, 'Return, O Lord, unto the many thousands of Israel.' *Numb. x. 35, 36.*

267. **Their Sins, and Murmurings.** — During their journeyings in the Wilderness of Sin, and Paran,

265. What was the number of the people? 266. What directed the march of the Israelites? What was the form of prayer used by Moses when the ark set forward; and what, when it rested? 267. What were the chief sins

they committed many sins against God. Before arriving at Mount Sinai, they murmured as we have seen—(a) at the bitterness of the *water* at Marah; (b) then for *bread* and *flesh*; (c) again for *water* at Rephidim; their chief sin however was their worshipping the *golden calf* at the foot of Sinai, when Moses by the sword of the Levites put 3000 to death. (*Exod.* xxxii.) After leaving Mount Sinai their principal murmurings up to their arrival at Kadesh-Barnea, were:—

First. At Taberah.—They murmured here against the *fatigues* of their journey, *Numb.* xi. 1—3. This God punished by sending forth *fire* from heaven which destroyed great numbers of the people, and the visitation was only stayed by the prayers of Moses. On account of this the place was called *Taberah* (Ἐμπυρισμος, *burning*.)

Second. At Kibroth-Hattaavah.—Here they soon afterwards loathed the Manna supplied them by God, and *lusted for flesh*. *Numb.* xi. 4. God by a strong wind sent them *quails* from the sea in abundance; but their clamorous abuse of this bounty brought down a *pestilence* among them, which destroyed vast numbers including the ringleaders of the tumult: whence the place where they buried them was called *Kibroth-Hattaavah* (the ‘grave of lust.’) *Numb.* xi. 31—34.

268. *Seventy-two Elders.*—MOSES, however, found so much difficulty in managing this great host that the Almighty allowed him to elect *Seventy Elders*, to assist him in the government; and after they had been summoned to the Tabernacle, God imparted to them the gift of prophecy. This is supposed to have been the origin of the great national Council of the Jews, called in future times the ‘*Sanhedrim*.’

and rebellions committed by the Children of Israel during their sojourn in the Wilderness, and their punishment in consequence? particularly at Taberah, and Kibroth-hattaavah? Why were the places so called? 268. What is supposed to have been the origin of the Jewish “Sanhedrim?” and when was this council appointed? Which of the elders are specified by name? What is the more generally received opinion as to the origin of the Sanhedrim?

The names of two only of this Council are recorded, viz. *Eldad*, (Ἐλδάδ, *whom God loves*) and *Medad*, (Μωδάδ, *love*), who, although refusing to attend the summons of Moses, yet received the gift of prophecy. These have been considered by some authorities to have been brothers of MOSES by the mother's side: but this is conjecture. With regard to this great *National Council* the more generally received opinion is that it took its rise in the time of the *Maccabees* (Μακκαβαῖοι): when it consisted of seventy, or seventy-two members: the High-Priest was considered the President of the Council, and for his assistance there were also two Vice-Presidents; while the main body was made up of the chief-priests, elders, and scribes. This *Council* was of a superior character to that recommended by *Jethro*. (See *par.* 170; *Numb.* xi. 16. 27; *Deut.* i.)

269. *Third. Miriam's and Aaron's Sedition.* — *Miriam* (Μαριάμ, *star of the sea*), sister of Moses, with Aaron, on their arrival at *Hazereth* (Ἀσηρώθ, *villages*) envied the superiority of Moses in malignant *murmurings*; or 'because of the Ethiopian woman whom he had married.' (*Numb.* xii. 1.); 'Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?' — which some understand to mean their jealousy at Moses being so much ruled by Zipporah his wife, and her relations. However, 'the Lord heard it,' and came down in the 'pillar of the cloud;' and after summoning Moses, Aaron, and Miriam to the door of the Tabernacle, *Miriam*, the originator of the mischief, was struck with leprosy, and expelled the camp: Aaron repented of his folly; and by the intercession of Moses, God also pardoned *Miriam*, who was restored after seven days. *Numb.* xii. 15.

270. *The Land espied.* — On arriving at *Rithmah* (Ῥαθαμά, *juniper*), or *Kadesh-barnea*, the next station, which was situated in the Wilderness of Paran, and close to the southern border of Canaan, eight leagues south of Hebron, MOSES sent *twelve* men,

269. *Who was Miriam? Of what sin were Aaron, and Miriam guilty; and what was the consequence?*
 270. *Where was Kadesh-barnea? How many persons were sent to espay the land of Canaan? What report did they make?*

one from each tribe, 'to search the land,' and report upon its strength and riches. After *forty* days, they returned, and all confessed to its being a land 'flowing with milk and honey; and this is the fruit thereof,' — showing a large bunch of grapes carried between two of them on a staff which they had gathered at Eschol. But *ten* of the twelve gave so formidable an account of its giant inhabitants, to whom they appeared like grass-hoppers; as well as of the strength of the walled cities; that the Israelites refused to march against it, and murmured at Moses, and at God. (*Numb.* xiii. 2, 3.).

271. **Forty-years Wanderings.** — *Fourth Murmuring.* — Discouraged by the *ten* spies, the Israelites now refused to go up into Canaan: and not only proposed to elect a captain to take them back to Egypt, but threatened to stone Joshua and Caleb for not seconding their resolution. (*Numb.* xiv. 2—4.) God in punishment for this ingratitude determined to exterminate the whole nation: but upon the intercession of Moses He refrained; yet destroyed the *ten* rebellious spies with a plague, and condemned the Israelites to wander *forty years* in the Wilderness, (*i.e.* 38 years longer), till those above 20 years of age, amounting to 603,550 fit for war, should be dead. Joshua (*Ἰησοῦς*, Lord of salvation), and Caleb (*Χάλεβ*, dog), the two faithful Spies, who urged the Israelites to make the attempt upon the land, and restrained their murmurings, were excepted. (*Numb.* xiv. 29—37.) This is thought to be the first time these men distinguished themselves together. Joshua however had previously exhibited great prowess in the war with the Amalekites. (*Exod.* xvii.) The above event occurred in the second year, between 16 and 17 months after leaving Egypt. (*Numb.* xiv. 25.).

271. How did God punish the Israelites for refusing to march into Canaan? How long, and for what reason, were the Jews compelled to wander in the wilderness? Who were the two faithful spies? How did Caleb, and Joshua first distinguish themselves?

272. Fifth Murmuring. The Israelites now refused to turn back, and in defiance of God said, 'No, *we will go up* into the land which the Lord hath promised.' A multitude of them set out on the expedition, and as might be expected, the Lord left them; and a body of *Amalekites* and *Canaanites* falling upon them, smote them and discomfited them even unto Hormah, ('*Ἀνάθεμα*,' (Numb. xiv. 40—45.)

273. Korah's Rebellion.—The disappointed Israelites remained some time encamped at Kadeshbarnea; and it was not long after this defeat before they renewed their transgressions against God; and their opposition to the authority of Moses.

Sixth Murmuring.—**KORAH** (*Κορὴ*, hail), **DATHAN** (*Δαθὰν*, their fountain), and **ABIRAM** (*Ἀβείρων*, father of loftiness), with 250 princes of Israel, now excited a rebellion against Moses, and Aaron. *Korah's* party assumed that all Israel were as holy as **AARON**, and had as much right to the priesthood as he, and his family; while *Dathan*, and *Abiram*, contended that they had a better right than **MOSES** to the leadership of the people. (Numb. xvi.). **MOSES** on hearing this, supplicated God; and acting under his direction, he summoned *Korah* and all his company to appear at the door of the Tabernacle on the morrow, and to be provided with censers and incense, for the Lord to show 'whom He did choose.' *Dathan* and *Abiram*, and their company, were also summoned, but they refused with insolent taunts, and stood at the doors of their tents. At the appointed time **MOSES** proclaimed, 'If these men die after the visitation of all men; then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up with all that appertain unto them, and they go down quick into the pit, then ye shall understand that these men have provoked the Lord.' (ver. 28—30). Immediately *Moses* had finished these words, God caused the earth to open and swallow up *Dathan*, and *Abiram*,

272. *With what people did the Israelites first engage in battle? How did Moses act?* **273.** *Describe the nature, and consequences of the rebellion of Korah, Dathan, and Abiram. Explain the allusion of St Jude,*

their company, their tents, and all that they had; while *Korah*, and the 250 conspirators who bore the censers were consumed by fire from the Lord. *St Jude* (in *ver.* 11.) compares the doctrines of false teachers to this rebellion of *Korah*, as being designed to overthrow the state and order of Christ's Church as imposed by Christ himself, and to disturb the civil authority by speaking evil 'of dignities, &c. to their own destruction,—'they have perished in the gainsaying of Core.'

274. The rebellion of *KORAH*, *DATHAN*, and *ABIRAM* may be explained from the circumstance that *Korah* was of the tribe of Levi, and one of the chiefs of the family of Kohath (*Kàθ*, *congregation*), the second son of Levi, the most nearly related to Aaron, and who were especially employed in carrying the Ark, and Holy of Holies; and therefore among the Levites were next in sacredness of function to Aaron, and his sons: moreover, he was the son of Izhar (*Ἰσσαάρ*, *anointed*), or Jehar, the second son of Kohath, (*Numb.* xvi. 1.): but Uzziel (*Ὀζειήλ*, *strength of God*), the fourth son of Kohath, had been preferred before him and made chief of the Kohathites. (*Numb.* iii. 27—31.). *Dathan*, and *Abiram* (sons of Eliab) were descendants of Reuben, Jacob's first born son, and, as chiefs, might naturally have conceived themselves better entitled to pre-eminence in temporal power than Moses, the grandson of Levi, who was the *third* descendant of Jacob. This rebellion occurred about B. C. 1471.

275. *Seventh Murmuring*.—The people on the very morrow once more murmured against Moses, and Aaron on account of this retribution; (*Numb.* xvi. 41.); upon which God sent a *plague* amongst them, when *Moses* in alarm for the safety of the whole race directed Aaron to make an atonement before the Lord. *Aaron* ran into the midst of the people, and stood between the living and the dead, and the plague was stayed, but not before there had perished 14,700 men.

276. *Aaron's rod budded*.—After the judgment upon *Korah*, *Dathan*, and *Abiram*, and the fearful visitation of the plague which followed, the rebellious

274. Give genealogical reasons for the rebellion of *Korah*, *Dathan*, and *Abiram*. Who were they? Of what tribes were they? 275. What were the consequences of this retribution? 276. What miracle was performed on *Aaron's rod* to confirm his authority?

spirit of the people was subdued. Yet the Almighty determined to set at rest the divine appointment of the family of Aaron to the priesthood by a miracle to be performed upon Aaron's 'rod.' God commanded through Moses a prince of each tribe to cut a *rod* from a tree, and write upon each the name of the tribe it represented; that of Levi was to bear the name of Aaron: these were ordered to be deposited in the Tabernacle of witness until the morrow, when the Lord said 'the man's rod, whom I shall choose, 'shall blossom.' On the morrow, Moses brought them all forth, and *Aaron's rod* was found to have *budded*, and produced the leaves and fruit of almonds, while the other rods were all barren. MOSES was then ordered to lay it up in the 'Ark,' as a memorial to posterity of the election of the family of Aaron to the priesthood, (*Numb. xvii.*) B. c. 1471.

277. *Miriam's death.*—From this period we hear no more of the Israelites for nearly 38 years; at length after many removals in the deserts of Arabia, Petraea, and Idumaea, they came to the wilderness of Zin (or *Tzin*, Σίν, *a low palm tree*; not *Sin*, which is the wilderness near Egypt); and now follows an account of the last year of their wanderings (beginning at *Numb. xx.*) They came to *Kadesh* in the wilderness of Zin, near to Edom, and which is also called *Kadesh-Meribah* to distinguish it from *Kadesh-barnea* (see *par.* 270.); although Dr. Hales, and others, consider them to be the same place; and during their stay, *Miriam* died, and was buried here. B. c. 1453. She was older than Moses and Aaron; and was instrumental in causing the former to be nursed by his mother when discovered by Pharaoh's daughter. *Miriam* is said by some to have been married to *Hur*.

277. When did the last year of their wanderings begin? Where were they encamped? When did *Miriam* die?

278. Rock of Kadesh—Meribah. *Eighth Murmuring.*—While here, the people murmured again for water. *Moses*, at the command of God, by a miracle procured it from a rock; and it was called the water of *Meribah* (strife), because they ‘strove with the Lord;’ but both *Moses* and *Aaron* are thought to have partaken of the general impatience; and to have assumed to themselves the honour of procuring it from the rock instead of giving the glory to God; they were in consequence not permitted to enter the Land of Canaan: a circumstance strikingly portraying the perfect holiness and inflexible justice of the Almighty. God commanded them only to ‘*speak* unto the rock;’ whereas, thinking possibly that ‘*speaking*’ would not be sufficient, *Moses* without direction *smote* it, and not once only, but twice. He said further, ‘Hear now ye rebels; ‘must *we* fetch you water out of this rock.’—not ‘must *God*.’ ‘And *Moses* lifted up his hand, and ‘with his rod he smote the rock twice, and the water ‘came out abundantly.’ Whence the following words ‘Because ye believed Me not to sanctify Me ‘in the eyes of the children of Israel, therefore ye ‘shall not bring this congregation into the Land, ‘which I have given them.’ (*Numb.* xx. 8—12.; *Deut.* xxxii. 51.; *Psal.* cvi. 32.) The official capacity and ministerial functions of *Moses* and *Aaron* were not however suspended. A similar miracle occurred 40 years before from the rock in *Horeb* at *Meribah* (or *Massah*), a day’s march from *Rephidim* where the Israelites were then encamped. (see *par.* 168.)

279. Countries unmolested.—The Israelites in their march were ordered by God not to disturb the possessions ‘of their brethren,’ the children of *Edom*, who were descended from *ESAU*: nor the *Moabites*, and

278. For what did they murmur at Kadesh? *What miracle was performed there? Why were Moses and Aaron not permitted to enter Canaan? Where had a similar miracle been wrought before?* 279. *What people*

Ammonites, the descendants of *Lot*, whatever provocation they might give; wherefore, being now in the last year of their wanderings Moses left *Kadesh*, and instead of going straight through these countries, viz.: *Edom* to the south of Palestine, *Moab* to the south east, and *Ammon* to the east, he requested of the king of *Edom* a peaceable passage through his land; the king refused, and they were therefore compelled to take a tedious circuit, which produced considerable dissatisfaction. (*Numb.* xx. 14—21.). The *Midianites* were another nation to whom the Jews were in some measure allied, being descendants of *Midian*, a son of *Abraham* by *Keturah*.

280. *Aaron's death*.—On arriving at Mount *Hor* (*Ὠρ*, mountain), in *Moab*, *AARON* by command of God was to be gathered unto his people; attended therefore by *Moses*, and his son *Eleazar*, he ascended the Mount; where *Moses* took off the sacerdotal robes from *Aaron*, and putting them on *ELEAZAR* (*Ἐλεάζαρ*, whom God helps), invested him with the High-priesthood, as successor to his father; immediately afterwards, *AARON* died, aged 122 years, and *Israel* mourned for him thirty days. (*Numb.* xx. 25—29.) 1451. B. C. 2553. A. M.

281. *Memoir of Aaron*.—The following is a brief sketch of the life of *Aaron*:—

AARON was the son of *Amram*, and *Jochebed*, and elder brother of *Moses*, and of the tribe of *Levi*; he was born 1574. B. C. and was appointed to assist *Moses* in delivering the *Israelites* from *Egypt*. He married *Elishaba*, daughter of *Aminadab*, (*Ἀμιναδάβ*, liberal people), by whom he had four sons, *Nadab*, *Abihu*, *Eleazar*, and *Ithamar*. He performed many miracles before *Pharaoh*; and at Mount *Sinai* sinfully constructed the 'golden calf'; he and his sons were next invested with the Priesthood; soon after, he was deprived of the two eldest, *Nadab* and *Abihu*, who were consumed by fire, for despising that which God had appointed; subsequently, *Aaron*, joined *Miriam* in murmuring against *Moses*; he was pardoned, and afterwards stayed a plague by making an atonement,

allied to the Jews did God order the Israelites not to disturb? on what account? what was the position of their countries? 280. What is the manner of Aaron's death? When did it take place? and where? 281. Who was Aaron? Give the particulars of his life.

and going between the living and the dead; his rod budded in confirmation of his authority; and at Kadesh having with Moses detracted from the Divine honour, he was precluded from entering Canaan; he at last died on Mount *Hor*, in Moab. B. C. 1451.

282. *Israelites attacked.*—After the death of AARON, the Israelites proceeded towards *Zalmonah*, (Σελμωνᾶ, *shady*), on their way they encountered the Canaanites under *Arad* (Ἀραδ, *wild ass*), their king, whom they defeated, and destroyed their cities; whence the place was called '*Hormah*,' (Ερμᾶ, Ἀνάθεμα, *destruction*.)

283. *Fiery Serpents.*—*Ninth.*—Here however the people began to murmur because of the *length of the way*, as well as from want of *better food* than manna. (*Numb.* xxi. 4, 5.). God therefore sent among them *fiery Serpents* which 'bit the people, and much people of Israel died:' but having repented and confessed their sin, Moses was commanded to make a resemblance of this *Serpent* in brass, and fix it on a *pole* in sight of all the camp, with an assurance that every sufferer that looked upon it should live—and many looked, and were healed. (*Numb.* xxi. 4—9.). This *brazen Serpent* was kept many years; till the people began to worship it: wherefor Hezekiah destroyed it. (*2 Kings* xviii. 4.)

284. The *fiery Serpents* came not only as a punishment to the Israelites for their murmurings, but to remind them of the deceit of the old Serpent, which brought sin into the world. The healing of the wounds by looking up at the *Brazen Serpent* upon the pole, fitly represents our looking by faith to our Redeemer, who was lifted up on the Cross to draw all men unto him. **A Type.**—This is subsequently mentioned by our Saviour as typical of His crucifixion, saying, when conversing with Nicodemus (*John* iii. 14.). 'And as Moses lifted up the *Serpent* in the Wilderness, even so must 'the Son of man be lifted up.'

282. Give a brief account of the last year of the journey through the wilderness. 283. Why were the people plagued with fiery serpents? On what occasion was Moses ordered to make a brazen serpent? What became of the brazen serpent? 284. How was the brazen serpent a type of the Messiah? Where is the brazen serpent subsequently mentioned?

285. Sihon, and Og.—Leaving *Zalmonah* they passed through various districts, till they had completely rounded the territory of Edom, and reached the country of *Moab*. Moses here requested of the king of Moab to be allowed to pass through his territory; but being refused, the Israelites passed on till they arrived on the other side of the *Arnon* (*Ἀρνῶν*, *roaring*), on the borders of the *Amorites*; a like request was made of this people, and in like manner denied; and *Sihon* (*Σηῶν*, *sweeping away*), king of the Amorites, made an attack on the Israelites, who repulsed him with much slaughter, took possession of *Heshbon* (*Ἑσεβῶν*, *device*), his capital, and occupied his territory; and so likewise did *Og* (*Ὠγ*, *a furrow*), the giant king of Bashan (*Βασάν*, *rich soil*), who shared a similar fate: his bedstead was $4\frac{1}{2}$ yards long, and 2 yards broad (*Deut.* iii. 11.). The country of these two kings extending along the eastern side of the Jordan, formerly belonged to Moab, and now fell into the possession of the Israelites.

286. Balak, (*Βαλάκ*, *wasting*),—the king of Moab, with the princes of Midian, hearing of the progress and power of Israel over the Amorites, in alarm sent messengers for *Balaam* (*Βαλαάμ*, *destruction of the people*), the son of *Beor* (*Βεὼρ*, *lamp*), living at Pethor (*Φαθουρά*, *interpretation of dreams*), in Mesopotamia, on the Euphrates, a Gentile prophet or seer of Edom, ‘to curse him this people in the name of the Lord,’ and he should receive great reward. But ‘God said unto Balaam, thou shalt not go with them: thou shalt not curse the people, for they are blessed.’ (*Numb.* xxii.) B. C. 1452. Wherefore *Balaam* dismissed the messengers with a refusal, but they returned more pressing

285. What befel Sihon king of the Amorites, and Og king of Bashan? **286.** What is related in Scripture about Balaam and Balak? Give a brief history of Balaam, and the subject of his prophecies. Quote his prophecy of the star of Jacob. What advice did he give to Balak? Explain the allusion of Jude? Reconcile Balaam being the son of Bosor. When, and how did he die? [par. 290.]

than before; God at length permitted him to go, but, 'what I shall say unto thee, that shalt thou do.' *Balaam*, however, proceeded on his ass, before the appointed time, wherefore the Angel of the Lord stood in the way, and turned aside the ass, which now miraculously spoke, rebuking his master; and the Angel said to *Balaam*, 'only the word that I shall speak unto thee, that thou shalt speak.' (*Numb.* xxii. 35.) On arriving before *BALAK*, the king enquired of him, 'what hath the Lord spoken?' *Balaam* answered that 'he had received commandment to bless, and could not reverse it;' upon which, *BALAK* urged him, 'neither to curse them at all, nor bless them at all;' but *Balaam* replied, 'all that the Lord speaketh that I must do.' *BALAK* made another attempt to persuade *Balaam*, but after offering up sacrifice, *Balaam* instead of cursing, 'blessed' the people of Israel; and prophesied moreover, 'there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.' (*Numb.* xxiv. 17.). *Balaam*, however, advised *BALAK* to seduce the people of Israel by means of the women of Moab, and Midian; which succeeded for a short time. Eventually *Balaam* and *Balak* perished in battle. (see par. 290.)

287. The Israelites were now tempted by the *Moabitish* and *Midianitish* women into whoredom, and idolatry, even sacrificing to Baal-peor (Βεελ-φεγώρ, *lord of the opening*), (*Numb.* xxv. 1, 2.) God now interposed, and ordered Moses to punish the offenders with death: He also sent a plague among them, which destroyed 24,000 souls (*ib.* 4—9.); and which was only stayed by the pious zeal of *Phineas*, the son of Eleazar, who put to death two of the offenders with his own hand. (*ib.* 8.)

288. *Phineas*, *Phinehas* (Φινεές, *mouth of brass*), was the son of Eleazar (Ἐλεαζάρ, *whom God helps*), the High-Priest, and grandson of Aaron, and in reward of his extraordinary zeal in vindicating the glory of God during the temptation of the Israelites by the Midianitish women (1452. B. C.), God made with him 'the covenant of an everlasting priesthood.' *Phinehas* had observed *Zimri* (Ζαμβρί, *song of the*

287. How were the Israelites punished for yielding to the seductions of the Midianitish women 288. What did Phineas?

Lord), a prince of Israel of the tribe of Simeon, lead a Midianitish princess, named *Cozbi* (Χασβί, *lying*), into his tent; he immediately followed them, taking a 'javelin in his hand, and thrust them both 'through, so the plague was stayed from the 'children of Israel.' (*Numb.* xxv. 7—13.). The 'everlasting priesthood,' however, must be understood with some limitation, for after a few successions the priesthood came for a time into the family of *Ithamar* (Ἰθάμαρ, *land of palm*), the youngest son of Aaron, in the person of *Eli* (about 1156. B. C.). In the time of Solomon *Abiathar* the last of this line was banished to Anathoth on account of his conspiracies, and the priesthood reverted again to the family of *Phinehas*, in the person of *Zadok* (Σαδώκ, *just*), in which it continued as long as the priesthood lasted. The reason of this interruption is not to be found in Scripture; there is every probability that some great sin provoked God to set aside the line of *Eleazar* for a few years.

289. **People Numbered.**—The Israelites were now on the banks of the *Jordan* (Ἰορδανίς, *descending*), and Moses and Eleazar by the direction of God *numbered* the people from 20 years old, and upwards; and found 601,730 capable of bearing arms, (being 1,820 less than at the last census); and 57 families; had it not been for the plague of *Baal-peor* there would have been an increase of more than 22,000. There were none among this generation that were in the former numbering at Mount Sinai, except *Joshua* the son of Nun (Ναυῆ, *fish*), and *Caleb* the son of Jephunneh (Ἰεφοννή, *he will be perceived*), all the rest having died in the wilderness, as God had decreed. *Numb.* xxvi. (see *par.* 265.)

290. **Last Acts of Moses.**—MOSES being now informed by God of his approaching death, was

289. What did Moses, and Eleazar on arriving at the banks of the Jordan? 290. What were the last acts of Moses' life? *What became of Balaam, and Balak? and the Midianites?*

directed to ascend Mount *Abiram* (regions beyond), that he might view the Promised Land. The man of God then supplicated the Almighty to name his successor. In reply, he was commanded to appoint *Joshua* to be the future leader of the Israelitish host. *MOSES* immediately set *Joshua* before the High-Priest, and the whole congregation, and in the most solemn manner publicly gave him charge of the government of Israel. Soon after this *Moses* was commanded to extirpate the Midianites: 1000 Israelites from each tribe were selected for this purpose, and placed probably under the command of *Joshua*, who was accompanied by *Phinehas* the son of the High-Priest. They utterly discomfited the Midianites; 'slew the kings of Midian,' *Balak* amongst the number; and *Balaam* also the son of Beor, 'they slew with the sword.' B. C. 1451-2. (*Numb.* xxxi. 8.) The conduct of *Balaam* is alluded to by *Jude* (v. 11.), who accuses false teachers of 'running greedily after the error of *Balaam* for reward:' i. e. for filthy lucre's sake corrupting the doctrine of Christ. *St Peter* says the same (2 *Pet.* ii. 15.), but he makes *BALAAM* 'the son of *Bosor*.' *Bosor* may be the Chaldaic spelling of Beor, or a second name of his father; or it may be for *Pethor*, by changing, as is common in Syriac, *p* to *b*, and *th* to *s*, hence *Besor*, *Bosor*. The engagement resulted in the possession of immense booty, as well as of an important tract of country known as the land of *Gilead* (Γαλαάδ, perpetual fountain), on the east bank of the Jordan.

291. Land Apportioned.—The tribes of *Reuben*, and *Gad*, having much cattle, and observing how excellent a pasturage this territory afforded, requested *Moses* to allow them to settle there. *MOSES* consented, and apportioned to the tribes of *Reuben*, *Gad*, and half of *Manasseh* the whole of the eastern side of the Jordan, (*Numb.* xxxii.), on condition that their fighting-men should continue with the main body in order to assist the other tribes in conquering the land of

291. *Why did Reuben and Gad have the eastern side of Jordan? and on what conditions? What cities were given to the tribe of Levi?*

Canaan. Having at this period also under Divine direction supplied every omission in past instruction, and detailed the late encampments of the Israelites, he directed how the Canaanites were to be destroyed, and the country divided. After this, to the *Levites*, Moses gave, instead of land, *Forty-eight Cities*, six of which were to be *Cities of Refuge*. He next decided with respect to the inheritance of daughters where no sons survived, as in the case of the daughters of *Zelophehad* (Σαλπαάδ, *first rupture*), of the tribe of Manasseh; and lastly, *repeated the laws*, which he had delivered to the former generation, and which compose the following book of *Deuteronomy*.

292. The *six Cities of Refuge* were appointed with the view of protecting those who should *accidentally* kill a man, so that they might hasten thither, and have time to prepare their defence, and be brought legally to trial before the kinsman of the deceased should vindictively pursue and kill them. If proved innocent, the accused was to remain in the 'city' till the death of the High-Priest, when he might return to his possessions; but if he were found guilty of wilful murder, he was to be put to death according to the law. (*Numb.* xxxv. 2. 12.) These *Cities* were of easy access, the roads to them kept in good repair; and all cross-roads had a finger-post to direct the fugitive; on which was written, '*Refuge*,' so large, 'that they who run might read.' There were three on each side of the Jordan:—

On the East side.

Bezer, (*gold, defence*, Βοσόρ)
Golan, (*passing over*, Γαυλῶν)
Ramoth-Gilead, (*eminence*,
'Γαμῶθ-Γαλαάδ).

On the West side.

Kedesh (*holiness*, Κάδης)
Hebron, (*fellowship*, Χε-
βρών) formerly *Kirjath-*
arba.
Shechem, (*back*, Σῦχέμ)
Josh. xx. 7, 8,

293. **Book of the Wars.**—In the course of this narration in the book of *Numbers*, MOSES makes allusion

292. *What was the object of the Cities of Refuge, and their situation? How many were there? and to whom were they available?* 293. What is the 'Book of the Wars of the Lord,' alluded to by Moses in the Book of Numbers?

to '*The Book of the Wars of the Lord*,' (in *Numb.* xxi. 14.); respecting which there are various opinions. Many think it to have been some authentic work of the Amorites containing the history of the wars in those parts. Others think it implies either the *Book of Numbers*, or of *Joshua*, or of the *Judges*; or of the narrative of the wars in the 135th, and 136th *Psalms*; while Dr. Lightfoot is of opinion that it was a book written by MOSES, giving private directions to Joshua, how he was to proceed in the *Wars of the Lord*, when he conquered Canaan; and is the one referred to in *Exod.* xvii. 14. (See *postea*.)

294. The chief **Persons** mentioned in *Exodus*, and *Numbers*, are

MOSES, (*saved out of the water*) the great law-giver and leader of the Israelites.

PHARAOH, (*son of the sun*) king of Egypt.

MIRIAM, (*star of the sea*) sister of Moses.

Aaron, (*exalted, a hill*) the high-priest, and brother of Moses.

The four Sons of Aaron.

NADAB, (<i>liberal, willing</i>)	ELEAZAR, (<i>whom God aids</i>)
ABIHU, (<i>whose father is he</i>)	ITHAMAR, (<i>land of palm, bitter</i>)

KORAH, (<i>baldness, ice</i>)	} The three rebellious leaders in the Wilderness.
DATHAN, (<i>of a fountain, laws</i>)	
ABIRAM, (<i>a high father</i>)	

JOSHUA, (<i>a saviour</i>)	} The two faithful Messengers,
CALEB, (<i>a dog, crow, basket</i>)	

BALAK, (*who lays waste*) king of Moab.

BALAAM, (*destruction of the people*) a prophet.

295. The **Stations**.—In the journey of the Israelites from *Mount Sinai* to *Kadesh-barnea*, and thence to *Mount Hor*, the Stations were (*Numb.* xxxiii., and see *par.* 262):—

13. *Mount Sinai*.

14. *Taberah*.

15. *Kibroth-hattaavah*.

16. *Hazereth*, (*Ἀσηρώθ*.)

294. Who were the chief persons mentioned in *Exodus* and *Numbers*? 295. *What was the course of the Israelites from Mount Sinai to Kadesh-barnea? and thence to Mount Hor?*

- | | |
|---|--|
| 17. Rithmah. ('Ραθαμά) <i>Miriam's Leprosy.</i> | 28. Hashmonah. (Σαλμωνά) |
| KADESH-BARNEA, <i>twelve spies sent out.</i> | 29. Moseroth. (Μισαδαϊ) |
| 18. Rimmon-parez. ('Ρεμμών Φαρές) | 30. Bene-jaakan. |
| 19. Libnah. (Λεβωνά) | 31. Hor-Hagidgad. ("Ορος Γαδγὰδ) |
| 20. Rissah. ('Ρεσσάν) | 32. Jotbathah. ('Ετεβαθά) |
| 21. Kehelathah. (Μακελλάθ) | 33. Ebronah. ('Εβρωνά) |
| 22. Mount Shapher. (Σαφάρ) | 34. Ezion-geber. (Γεσιών Γάβερ) |
| 23. Haradah. (Χαραδάθ) | 35. Moseroth. (Μισαδαϊ) |
| 24. Makheloth. (Μακηλώθ) | 36. Kadesh-Meribah (<i>Miriam's death: water from the rock.</i>) |
| 25. Tahath. (Θαάθ) | 37. MOUNT HOR. ('Ωρ) |
| 26. Tarah. (Ταράθ) | |
| 27. Mithcah. (Μαθεκκά) | |

DEUTERONOMY.

2553. A. M.

1451. B. C.

296. **THE** book of Deuteronomy.—This is the fifth, and last book of the PENTATEUCH, and takes its name (*Deuteronomium*) from two Greek words, δεύτερος, *Second*, and νόμος, *Law*, denoting the repetition of the Law made by MOSES to the new generation of Israelites: it comprises a period of nearly two months.

297. **Its Contents.**—This Book was written by MOSES in the plains of Moab, a short time before his death; and contains a recital of the promises and providences of God, with a brief recapitulation of the general history related in the preceding books;—a repetition of the chief parts of the Law, with some additions and alterations; and the concluding days of MOSES.

298. **Christ predicted.**—After referring to *past* transactions, and exhorting the Israelites to bear in memory God's merciful dealings with them, and to be obedient henceforward to His commands, he utters a most remarkable *prediction of Christ* (*chap.* xviii. 15—18). The Lord God said to *Moses*, 'I will raise them up a *Prophet* from among their brethren like unto thee, and

296. *Why is this book called Deuteronomy? What period of time does it embrace?* 297. *When was it written? and what does it contain?* 298. *What most*

‘will put my words in his mouth; and he shall speak unto them all that I shall command him.’ (See *Acts* iii. 22, 23; vii. 37.) MOSES then reiterated the most important portions of the Law, and made such alterations and additions as their change of circumstances required; he predicted also with great plainness and precision the corruptions of his people: their subsequent calamities under their judicial and kingly states, on account of their disobedience and infidelity; and the horrors of the Assyrian, Babylonian, and Roman captivities. (*Deut.* xxviii.)

299. **The Law, and the Song of Moses.**—MOSES also enjoined that when they had entered Canaan they were to engrave the Law upon stone pillars, and set them upon Mount *Ebal*, Γαιβήλ, *stony*.—*Deut.* xxvii; *Josh.* viii. 30—5). Their covenant with God was then renewed. *Joshua* exhorted; and the people encouraged. MOSES then delivered the ‘Book of the Law’ he had written to the Levites, commanding them to place it in the side of the Ark of the Covenant, and that it should be publicly read every seventh or *Sabbatical* Year in the Feast of Tabernacles: after this, he wrote the memorable *Song*, composing the xxxii chapter, which he directed to ‘be taught to all Israel.’

300. **Death of Moses.**—MOSES now delivered a farewell address, and, after blessing the people, was permitted by God, to take a view of the Land of Canaan from Mount *Nebo* (Ναβὼ, *interpreter*), or *Abarim*, ‘even the top of *Pisgah*’ (Φαργὰ, *broken rock*), ‘yet not to go thither,’ (*Deut.* xxxii. 52.); this was denied to *Aaron* on account of his seconding the rebellion of *Miriam*. Here *Moses* soon after died, at the age of 120 years; when ‘his eye was not dim, nor his natural force abated;’ and the children of Israel mourned for him *thirty days*; and there ‘arose not a prophet since in Israel like unto Moses, ‘whom the Lord knew face to face.’ *Deut.* xxxiv. 7, 8, 10.—1451. B. C. 2553. A. M.

301. **The Authorship of this Book.**—There are several passages in the five Books of the PENTATEUCH which

remarkable prediction occurs in Deuteronomy respecting Christ? What did Moses predict respecting the Israelites?

299. Where did Moses deposit the ‘Law?’ and what did he command respecting it? 300. *Where, and when, and at what age, did Moses die? From what point did he see the Promised Land? why was this denied to Aaron?* 301. *What parts of the Pentateuch were probably not written*

have led to the supposition of their having been inserted by some more modern hand than that of *MOSES*, particularly in some posthumous allusions. *Ezra* is thought to have added certain explanatory matter, and to have changed the more ancient names into those known at his time, and pointed out more particularly the localities of places; but this is still a question of criticism. It is, however, pretty certain that the *last chapter* of *DEUTERONOMY*, relating to the death and burial of *Moses*, was written by *Joshua*, or by *Samuel*, or some prophet that succeeded him; and it is admitted by *Ezra* as authentic.

302. *Life of Moses*.—The following is a brief outline of the life of *Moses*:—*MOSES* was the son of *Amram*, and *Jochebed*, of the tribe of *Levi*, and was born 1571. B. C.: he was exposed on the banks of the Nile, and preserved by Pharaoh's daughter, who had him educated in all the learning of the Egyptians. When 40 years of age, in 1531. B. C., he visited his brethren, and slew an Egyptian; on which account he escaped into Midian, where he married *Zipporah*, daughter of *Jethro*; had two sons, *Gershom* and *Eliezer*: and devoted his time to pastoral employments. When 40 years further advanced in life, in 1491. B. C., God appeared to him in a burning bush, and commissioned him to deliver his people Israel. He returned to Egypt, and with the assistance of *Aaron*, under God's guidance, he compelled Pharaoh, after performing many miracles, and inflicting upon the Egyptians ten dreadful Plagues, to release the Israelites. He by a miracle crossed the Red Sea with his people, and drowned Pharaoh and his host; and after journeying through the Wilderness, he arrived at Mount Sinai, where he continued a year; he received from God the *Tables of the Law*, after communing with the Almighty forty days, during which he was without food: and on returning from the Mount, he found the Israelites worshipping the golden calf, upon which he threw down the 'Two Tables of stone,' and broke them, and destroyed 3000 idolaters. He returned up the Mount, and stayed forty more days, and brought back two other Tables, 'written with the finger of God.' He now under Divine direction constructed the Tabernacle, and consecrated the Levites to its service. He next

by *Moses*? 302. *Relate the principal incidents in the life of Moses, his death, and burial. Of what tribe was Moses? What is said about the corpse of Moses in the New Testament? By whom?*

marched towards Canaan, and after forty years of wanderings,—brought about by the iniquities of the Israelites whose rebellious spirit he had to encounter and control, and during which he sweetened the waters of Marah, procured a supply from a rock in Horeb, and subsequently at Meribah,—he arrived in the country of Moab, on the banks of the Jordan, where he *repeated the Law* to the new generation of Israelites; and after exhortations, encouragements, and prudent counsels, he blessed the people; and then viewing from Mount Nebo the land of Canaan, which he was not permitted to enter, he died aged 120 years. 1451. B.C. ‘And God buried him in a valley, in the land of Moab, over against Bethpeor (Βηθ-φωγώρ: but no man knoweth of his sepulchre unto this day.’ (*Deut.* xxxiv. 6.) From the following passages in the New Testament—‘Yet Michael the archangel when contending with the Devil, he disputed about the *body of Moses*’ (*Jude* 9); it has been supposed that he was buried by the ministry of angels, and the place of his sepulchre concealed, lest his tomb might be converted into an object of idolatrous worship among the Israelites, as the Brazen Serpent had been.

303. **Writings.**—MOSES is considered to have derived some of his information respecting the Creation through *tradition*. The more prevailing opinion is that *Moses* wrote under the direct inspiration of the Holy Spirit in order to give a clear and correct history of the preceding ages, and of the creation of the world, which had become confused and erroneous by the intermixture of falsehood and fable, with the traditionary accounts. It is an opinion of some critics that Abraham was possessed of certain *writings* connected with the history of his original country, and that possibly the art of writing was not unknown in the time of Noah. From the Rabbins, we learn, that Abraham was *taught* by Shem, and that Isaac also was educated in ‘*Shem’s School*.’ hence the conclusion that Shem possibly had preserved the histories of former events, which he communicated to Abraham, to Isaac, to Jacob, to Levi, and to Moses. This supposition as to the early antiquity of *writing* is derived from the apparently technical wording of Abraham’s purchase of the field of Machpelah in *Gen.* xxiii. 17, 18: where there is a great resemblance to the form of a *legal title deed*. To this may be added the mention of Judah’s *signet* (seal) in *Gen.* xxxviii. 18.—

303. *Through what individuals might the account of the creation have been conveyed to Moses by oral tradition?*

(*Calmet*). Be this as it may, the proof of so great an antiquity in the *art of writing* is doubtful and obscure, yet there is greater probability that MOSES gathered much of the information which he embodied in the Pentateuch, from *oral tradition* through the names mentioned, and beyond them up to Seth.

304. *Type*.—MOSES in some measure was a type of our Redeemer. As a *leader*, he delivered the Israelites from Egyptian slavery, as Christ delivers his people from the bondage of Satan: as a *legislator* he gave them laws for their comfort and well being, as the Gospel is for our eternal happiness; and as a *prophet*, he foreshadowed the Promised Land, as our Lord points out the Heavenly Canaan.

305. *Stations*.—In the journey of the Israelites from *Mount Hor* to *Mount Nebo* in the plains of Jordan, the Stations were (*Numb. xxxiii.* and see *pars.* 262. 295.) :—

- | | |
|---|---|
| 37. Mount Hor (<i>Aaron's death</i>). | 43. Arnon ('Αρνῶν), Bamoth. |
| 38. Zalmonah (Σαλμωνά). <i>plague of serpents</i> . | 44. Beer (Βαίη, Φρέαρ). |
| 39. Punon (Φινώ). | 45. Mattanah (Ματθαναΐν). |
| 40. Oboth ('Οβώθ). | 46. Nahaliel (Νααλιήλ). |
| 41. Ije-abarim. | 47. Dibon-Gad (<i>Sihon, Og</i>). |
| 42. Zared (Ζαρέδ). | 48. Almon-Diblathaim. |
| | 49. Mount Pisgah (<i>Nebo</i>) in the plains of Jordan. |

THE HISTORICAL BOOKS.

306. *THE Historical Books*, which are twelve in number, from *Joshua* to *Esther* inclusive, comprise a period of 1031 years, viz.—from the death of *Moses*, 1451. B. C., to the reformation effected by *Nehemiah*, after the return from Babylon; about 420. B. C.

307. *Their Contents*.—They give a history of the Israelites under JUDGES; under KINGS as an *united*

304. *In what way is Moses typical of our Lord?* 305. What were the stations in the Journey of the Israelites from Mount Hor to Mount Nebo? 306. What period do the Historical Books comprise? 307. What varied circumstances of the Israelites are detailed in the Historical

nation ; under **KINGS** as a *divided* nation, 2 tribes forming the kingdom of Judah, and 10 tribes, that of Israel ; and likewise, the captivity of Babylon ; and the subsequent restoration of the kingdom, though not to an independent state. The *history of the Jews* after the captivity is comprised in the books of *Ezra*, *Nehemiah*, and *Esther*.

308. The **Judges**. — There were 14 *Judges*, who were raised up under extraordinary circumstances to govern the Israelites, from the death of *Joshua*, 1443. B. C. (see * * * *par.* 314.) to the anointing of *Saul*, 1095. B. C.: a government that lasted 348 years ; though we find it stated in *Acts* xiii. 20. at ‘about 450 years.’*

B. C. B. C.

<i>Jose.</i>	<i>Usher.</i>		<i>Years.</i>
1533...	1413.	The first servitude under <i>Cushan</i> (Χουσαν)	8
1493...	1405.	OTHNIEL (Οθωνιήλ), who judged	40
1475...	1343.	Second servitude under <i>Moab</i>	18
1395...	1325.	EHUD (Έωδ)	} who judged 80
		SHAMGAR (Σαμεγάρ)	
1375...	1305.	Third Servitude under <i>Canaan</i>	20
1335...	1285.	DEBORAH (Δεββώρα and Δεββόρρα), and BARAK (Βαράκ), who judged	40
1328...	1252.	Fourth servitude under <i>Midian</i>	7
1288...	1245.	GIDEON (Γεδεών), who judged.....	40
	(1285...	Abimelech (Αβιμέλεχ), who reigned ...	3)
1263...	1233.	TOLA (Θωλά), who judged.....	23
1241...	1210.	JAIR (Ιαίρ), who judged.....	22
1223...	1206.	Fifth Servitude under <i>Ammon</i>	18

Books? *In what Books is the history of the Jews after the captivity to be found?* 308. *How many Judges were there? How long did the government of the Judges continue? What were their names?*

* This calculation of 450 years, is thought to include the 120 years under *Saul*, *David*, and *Solomon*. Some Chronologers following *Josephus*, make this period comprise 469 years.

B. C. B. C.

Jose. Usher.

1217...1188.	JEPHTHAH ('Ιεφάε), who judged	6
1210...1182.	IBZAN ('Αβαίσσαν), who judged	7
1200...1175.	ELON ('Ελῶν), who judged	10
1192...1165.	ABDON ('Αβδών, who judged	8
1156.	Sixth Servitude under the <i>Philistines</i> }	40
1152...1116.	SAMSON (Σαμψών), judged 20 years ... }	
1132.	ELI ('Ηλί) (last ten years)..... }	21
1099...1095.	SAMUEL (Σαμουήλ), who judged till the anointing of Saul, (<i>some say, 32 years.</i>) }	

The chief *Judges*. — Of these Judges, the chief were :—

1. OTHNIEL, who delivered the Israelites from their servitude under *Cushan*.
2. EHUD, who delivered them from the *Moabites*.
3. SHAMGAR, who killed 600 *Philistines* with an ox goad.
4. DEBORAH, and BARAK, who conquered *Sisera*, and the *Canaanites*.
5. GIDEON, who slew the *Midianites*.
6. JEPHTHAH, who conquered the *Ammonites*, and made the rash vow.
7. SAMSON, distinguished for his strength, and his victories over the *Philistines*.
8. ELI who was punished for the wickedness of his sons.
9. SAMUEL, who was the last and most upright of the Judges.

309. **Kings.**—After the *Judges*, the nation con-

Who were the most distinguished Judges; and on what account? 309. *Under what kings did the nation remain undivided? What was the duration of each reign?*

tinued united under three successive *Kings*, who each reigned 40 years.

1095. B. C.	SAUL,	king reigned 40 years.
1055. B. C.	DAVID,	king ——— 40 years.
1015. B. C.	SOLOMON,	king ——— 40 years.*

310. **Kingdom divided.**—After the death of SOLOMON, *ten tribes revolted*, and formed the Kingdom of Israel, which had 19 kings, and lasted 254 years; and the *two remaining tribes* formed the Kingdom of Judah, which had 20 kings, and lasted 388 years.

311. **Forms of Government** —The different forms of government to which the Jews were subject; keeping in view the supreme authority of God, which under the name of *Theocracy* prevailed throughout, were:

	<i>Years.</i>
The <i>Patriarchal</i> , from the Creation, 4004. B. C. to the Exodus, 1491. B. C.	2513
A strict <i>Theocracy</i> under Moses, and Joshua, from 1491. B. C. to the death of Joshua. 1443. B. C. ...	48
Under <i>Judges</i> , from 1443. B. C. to the anointing of Saul. 1095. B. C.	348
Under the <i>united Monarchy</i> , of Saul, David, and Solomon, from 1095. B. C. to 975. B. C.	120
Under <i>separate kings</i> —(Israel 254 years, Judah 388 years) from 975. B. C. to the date of the Captivity, 606. B. C.	369

310. After the death of Solomon how was the kingdom divided? *How long did the kingdom of Judah, and Israel last?* 311. *What were the different forms of government among the Jews, and how long did they severally last?*

* The *dates* given in this chapter are the most authenticated; but some excellent authorities place:—

	<i>Jackson.</i>
DEBORAH, and BARAK, in B. C. 1535.....B.C.	1335.
GIDEON,.....	1485..... 1288.
SAMSON,.....	1341..... 1200.
SAMUEL, born,	1271..... 1154.
SAUL, appointed king,.....	1259..... 1099.
DAVID,	1219..... 1059.
SOLOMON,	1179..... 1019.
Division of the kingdom,	970..... 979.

Years.

70

<i>Captivity</i> in Babylon, from 606. B. C. to 536. B. C. ...	
From the end of the <i>Captivity</i> , 536. B. C. to the birth of CHRIST, under <i>High-priests</i> , and a Foreign yoke	536

4004

312. **The Theocracy.**—With reference to the *Jewish Dispensation* the ALMIGHTY may be considered in the character of *God*, of *Master*, of *Legislator*, and of *King*: as *God*, He selected the Jews from the rest of the world to preserve the knowledge of the one true God, uphold his worship, and prepare men's minds for the coming of the Messiah:—as *Master*, in regulating their labour, their servitude, and in giving them their portions:—as *Legislator*, He enacted all their laws, ecclesiastical and civil:—as *King*, He gave effect to the laws, by punishing the wicked, and rewarding the good; and appointed earthly Kings and Judges to facilitate the regular administration of his extraordinary Providence.

313. The contemporary Kings, with the Prophets in their reigns, were as follow:—

312. *Under what characters may God be considered with reference to the Jewish Dispensation?* 313. *Give the names of the contemporary kings of Judah, and Israel? with dates. Who were the first two kings of Israel? and when did they begin to reign? Who were the last? Who were the last three kings of Judah? Who were the first and last kings of Israel, and Judah, and the dates of their accession?*

FIRST—

KINGDOM OF JUDAH.

<i>Years Reigned.</i>		<i>(Usher.) B. C.</i>
17	Rehoboam (1 <i>Kings</i> xii. xiv.; 2 <i>Chr.</i> x— xii.)	975
3	Abijam or Abijah (1 <i>Kings</i> xv.; 2 <i>Chr.</i> xiii.)	958
41	Asa.....(1 <i>Kings</i> xv.; 2 <i>Chr.</i> xiv—xvi.)	955
		954
		953
		930
		929
		918
25	Jehoshaphat (1 <i>Kings</i> xv. xxii.; 2 <i>Chr.</i> xvii—xx.)	914
		897
		896
4	Jehoram.....(2 <i>Kings</i> viii.; 2 <i>Chr.</i> xxi.)	889
1	Ahaziah (2 <i>Kings</i> viii. ix. x; 2 <i>Chr.</i> xxii.)	885

SECOND—

6	Athaliah.....(2 <i>Kings</i> xi; 2 <i>Chr.</i> xxiii.)	884
40	Joash or Jehoash (2 <i>Kings</i> xi; 2 <i>Chr.</i> xxiii. xxiv.)	878
		856
		841
29	Amaziah.....(2 <i>Kings</i> xii; 2 <i>Chr.</i> xxv.)	839
		825
52	Uzziah or Azariah (2 <i>Kings</i> xv; 2 <i>Chr.</i> xxvi.)	810
		784
	ISAIAH, AMOS, and HOSEA, <i>prophesied.</i>	773
		761

—PERIOD.

KINGDOM OF ISRAEL.

(Usher.) B. C.		Years Reigned.
975	Jeroboam (1 <i>Kings</i> xii.—xv; 2 <i>Chr.</i> xiii.)	22
958		
955		
954	Nadab (1 <i>Kings</i> xv. 25.)	2
953	Baasha (1 <i>Kings</i> xv. 33.)	24
930	Elah (1 <i>Kings</i> xvi. 8.)	2
	Zimri	7 days.
929	Omri, Tibni	12
918	Ahab	22
914	ELIJAH.	
897	Ahaziah (1 <i>Kings</i> xxii. 51.)	2
896	Joram or Jehoram) (2 <i>Kings</i> ii—ix.)	12
889	ELISHA.	
885		

—PERIOD.

884	Jehu..... (2 <i>Kings</i> x—xii.)	28
878	JONAH.	
856	Jehoahaz..... (2 <i>Kings</i> xiii.)	17
841	Joash or Jehoash.....	16
839		
825	Jeroboam II..... (1 <i>Kings</i> xiii. xiv.)	41
810		
784	<i>Interregnum</i>	11
773	Zachariah (2 <i>Kings</i> xv.)	6 months
	JOEL.	
	Shallum	1 month
	Menahem	10
761	Pekahiah	2

THIRD—

KINGDOM OF JUDAH.

<i>Years Reigned.</i>		<i>(Usher.) B. C.</i>
16	Jotham.....(<i>2 Kings</i> xv.; <i>2 Chr.</i> xxvii.)	759
16	Ahaz..... (<i>2 Kings</i> xvi.; <i>2 Chr.</i> xxviii.)	742
	MICAH.	740
		729
29	Hezekiah (<i>2 Kings</i> xviii.—xx.; <i>2 Chr.</i> xxix.—xxxii.)	726
	NAHUM.	721

FOURTH—

55	Manasseh...(<i>2 Kings</i> xxi.; <i>2 Chr.</i> xxxiii.)	698
		678
2	Amon.....(<i>ib.</i>)	643
31	Josiah (<i>2 Kings</i> xxii. xxiii.; <i>2 Chr.</i> xxxiv. xxxv.)	641
	ZEPHANIAH. JEREMIAH.	
3 months	Jehoahaz or Shallum (<i>ib.</i> ; <i>2 Chr.</i> xxxvi.)	610
11	Jehoiakim(<i>ib.</i>)	
	HABAKKUK.	
	<i>First Captivity of Judah</i> , (<i>2 Kings</i> xxiv.)	606
3 months	Jehoiachin or Jeconiah.....(<i>ib.</i>)	599
	SECOND CAPTIVITY of Judah.....(<i>ib.</i>)	
11	Zedekiah(<i>ib.</i>)	
	JUDAH finally taken into Captivity by <i>Nebuchadnezzar</i>	588

—PERIOD.

KINGDOM OF ISRAEL.

(Usher.) B. C.		Years Reigned.
759	Pekah (2 <i>Kings</i> xv.; xvi.)	20
742	<i>Interregnum</i>	11
740	First Captivity of Israel by <i>Tiglath-Pileser</i> or <i>Arbaces</i>	
729	Hosea..... (2 <i>Kings</i> xvii.; xviii.)	9
726		
721	SECOND CAPTIVITY by <i>Shalmaneser</i> .	

—PERIOD.

698	THIRD CAPTIVITY by <i>Esarhaddon</i> , (2 <i>Kings</i> xvii.)
678	
643	
641	
610	[<i>Israel</i> lasted 254 years, from 975. B. C. to 721. B. C.; and <i>Judah</i> lasted 388 years, from 875. B. C. to 588. B. C.; but the <i>Captivity</i> in <i>Babylon</i> is dated from 606. B. C.]
606	
599	
588	

JOSHUA.

2553. A. M.

1451. B. C.

314. The Book of 'Joshua' is so called, because it describes the acts of JOSHUA, the successor of Moses: it comprises a period of about 30 years: or, according to some chronologers, of but 17, or 27 years.

** There is great perplexity in the *Chronology of Joshua*, and *Judges*, scarcely two authorities agreeing. *Dr. Hales* places the death of Joshua in 1582. B. C., and *Usher*, in 1443. B. C., which latter makes his death follow immediately the division of the land in 1445. B. C.; but *Tomline*, and others, place his death 18 years after this division; viz. 1426. B. C.

315. This Book describes the occupation of Canaan by the Israelites; the division of the conquered land; the assembling of the people; and Joshua's last address; his death, and burial.

316. Joshua (Ἰησοῦς, *the Lord, the Saviour*), was the son of Nun (Νουν, *fish progeny*), and of the tribe of Ephraim, born about B. C. 1536.; his name originally was *Hosea* (Ὡσηέ, 'a saviour') or *Oshea* (Ὠσή), which Moses changed to *Jehoshuah*, (Ἰησοῦς, 'the God of salvation'), hence *Joshua*, and '*Jesus*.' He displayed while in the wilderness great valour against the Amalekites, routing their whole army; and it is in this war that mention is first made of him (*Exod.* xvii. 9.); he also dwelt with Moses, when the latter ascended Mount Sinai to receive the 'Tables of the Law;' and Scripture remarks that when Moses came down and found the people worshipping the golden calf, *Joshua* heard their shouting, and thought it was the cry of battle. (*Exod.* xxxii. 17.). He was very constant in his attendance upon the Tabernacle of the Congregation, of which he had the care and custody, and

314. Why is the book of Joshua so called? *What period is included in the book of Joshua?* 315. *What is described in the book of Joshua?* 316. *What is known of the early life of the successor of Moses?*

he abode either in it, or near it. (*Exod.* xxxiii. 11.) When the Israelites arrived at Kadesh-barnea, about a year and a half after leaving Egypt, he was one of the *Deputies* sent to view the promised Land: *his* and *Caleb's* faith and confidence in the promises of God permitted them alone to outlive the 40 years wanderings, and enter Canaan. At the death of Moses, whose removal prevented the world from attributing to his skill and prowess rather than to God's will and power their successful possession of the Land of Canaan, *Joshua* was appointed by Divine direction his successor (*Numb.* xxvii. 18.). The Lord assuring him, 'As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.' *Josh.* i. 5.

317. *Jericho espied.* — *Joshua* now entered upon his important office, and led the Israelites to the shores of the Jordan, on the eastern side of Canaan; where God promised him that in three days he should pass over the Jordan. He sent two spies into Jericho to view the land, and ascertain the strength of the city; but their presence being discovered, they were sheltered in the house of *Rahab* ('*Paäß*, spacious) the harlot (or, as some interpret it, *Inn-keeper*); who having concealed them on the roof of her house by covering them over with the stalks of flax, afterwards let them down from a window over the city walls, by which they escaped from their pursuers: in return for the woman's kindness, they promised her, and her family, their lives on the taking of the city: and for her assurance directed her 'to bind a line of scarlet thread in the window' that they might recognize the house. (*Josh.* ii. 18; *Jas.* ii. 25.) On their return to *JOSHUA* he immediately set forward on his march.

318. *Passage of the Jordan.* — Contrary to their usual order of marching, which was for the tribes of Judah, Issachar, and Zebulun to take the van, the Priests bearing the '*Ark of the Covenant*' were commanded to proceed in advance of the whole body, and the people forbidden to follow nearer than at 'about 2000 cubits' (about 1000 yards) distance; as soon as the feet of the

317. *On what side of Canaan did the Israelites enter? Who led them? Through what river, and opposite to what city did the Israelites enter Canaan? Who concealed the spies sent by Joshua, where were they hidden, and by what token was the house to be known when the city was taken?*

318. *Describe the passage of the Israelites over Jordan?*

Priests bearing the Ark touched the edge of the water, the *Jordan* above 'rose up on a heap,' while the lower part flowed on, and left a dry passage for the people to pass. The Priests remained with the Ark in the middle of the Jordan, till all had gone over; after this, as God had commanded, *twelve men*, one from each tribe, took every one a stone out of Jordan from the place where the Priest's feet stood, and afterwards set them up at *Gilgal*, on the spot where they lodged that night, 'as a memorial unto the children of Israel for ever.' And JOSHUA set 'up *twelve stones* in the midst of Jordan in the place 'where the feet of the Priests which bear the 'Ark of 'the Covenant stood: and they are there unto this day.' And when all the people had crossed the river, then the 'Ark of the Lord' passed over; and immediately the Priests' feet touched the shore the restrained waters rolled on in their usual course. Thus did the whole army and congregation in the face of the astonished heathen nations effect the *Passage of the Jordan* on dry ground; and they now encamped in Gilgal (Γολγολ, *liberty*), opposite the city of Jericho. This event occurred within 5 days of 40 years from the time they left Egypt. (*Josh.* iv. 19.) 1451. B. C. 2553. A. M. This Miracle differed from that of the *Red Sea* in (1) having no natural agent like the east-wind, and (2) in being announced 3 days before-hand; that of Moses was immediate.

319. While encamped at *Gilgal* God commanded the rite of *Circumcision*, which had been omitted during the whole time they were in the Wilderness, to be renewed; the *Passover* also, which had been intermitted from the day when it was performed the second time at Sinai, was likewise kept. On the following day, the supply of *Manna* ceased, and the people obtained their supplies from the produce of the land, and the ordinary sources. They then set up the twelve stones 'for a memorial unto the children of Israel' of the Jordan having divided to give them a dry passage. These stones, as just remarked, had been taken out of the Jordan as they passed, a stone according to the number of the tribes, as *Joshua* by God's direction had been commanded (*Josh.* iv. 5. 20.): shortly after, the divine Being in the form

When was it effected? How long were the Israelites in the wilderness? 319. What did the Israelites at Gilgal? and what supply ceased? What were the twelve stones set up in Gilgal?

of an Angel appeared to *Joshua*, declaring Himself 'Captain of the Host of the Lord;' and after being commanded to take his shoes from off his feet because the place whereon he stood was holy, the Angel re-assured him of the protection and assistance of God, and directed him in what way the city of Jericho was to be assaulted. (*ib.* v. 13.)

320. *Jericho taken*.—The first city attacked by JOSHUA was *Jericho* ('Ιεριχὼ, *city of the moon*), situated about 20 miles N. E. from Jerusalem, and 6 from the Jordan (*Josh.* xviii. 21.); and it was taken by the intervention of the Divine power in a most miraculous manner. God commanded them once a day for six successive days to march with the Ark completely round the city preceded by seven Priests, bearing seven trumpets of ram's horns; and on the seventh day, to march round seven times, blowing the trumpets. While the trumpets were sounding, and the people shouting, the walls fell flat down, and every man entered the city 'straight before him.' *Josh.* vi. 20.

321. *Jericho destroyed*.—By the direction of God, the whole city with its inhabitants and treasures (except the gold, and the silver, and the iron, and the brass, which were to be consecrated to the Lord), were devoted to utter destruction, as the first-fruits for a sacrifice unto the Lord; *Rahab*, and her family, were excepted, because she, under the influence of religious faith (*Heb.* xi. 31.), and works (*Jas.* ii. 25.), had, at the hazard of her life, protected the messengers sent by Joshua to view the city (*Josh.* vi. 21—26.). This wonderful proceeding struck terror into all the surrounding country.

322. *The curse on rebuilding it*.—On the destruction of *Jericho*, 1451. B. C., *Joshua* adjured the people, 'saying, cursed be the man before the Lord that riseth up and buildeth this city *Jericho*: he shall lay the foundation thereof in his first born, and in his youngest son shall he set up the gates of it.' (*Josh.* vi. 26.). This denunciation was punctually fulfilled in the reign of *Ahab*, the infamous king of Israel, (about 900. B. C.) upon *Hiel* ('Αχιλ, *God lives*), the Bethel-ite, who ventured to rebuild it. (1 *Kings* xvi. 34.). He lost his first-born, *Abiram* ('Αβειρών, *father*

320. *What city was taken first by the Israelites on their entrance into Canaan and by what means? and where was it situated?* 321. *What befel the city, and its inhabitants? What is said of Rahab in the New Testament?* 322. *When, and in whom, was the curse pronounced on him who should rebuild Jericho fulfilled?*

of *altitude*), at the beginning of the work, the rest of the children during the progress of it, and the youngest, *Segub* (Σεγούβ, *elevated*), when he had finished it. HIEL lived at Beth-el in the heart of idolatry, and perhaps was not aware of the judgments of God denounced against the rebuilder of Jericho, for the law was very little read at that time: or if aware, he was probably too impious to regard them, believing in no other God, but Baal. The curse however was pronounced on the *builder* of Jericho and not on those who might inhabit it afterwards.

323. *Ai taken*.—The Israelites next proceeded against *Ai* (Αἰ, (*Αγγαί*, *heap of ruins*), a city near Bethel. JOSHUA, however, sent only 3000 men, because the city according to the opinion of his scouts, was small and ill-defended; but God suffered the band to be put to flight, and 36 of them to be slain. This reverse struck consternation through the camp. JOSHUA, and the elders of Israel supplicated God, who graciously answered that one of the people had sinned by taking of the spoil of Jericho, and till he should be discovered and punished the Almighty would abandon them. Joshua proceeded instantly to investigate the matter by casting lots; the offender was discovered in the person of *Achan* (Ἀχάν, *serpent*), an Israelite of the family of Zabdi, (Ζαβδί, *gift of the Lord*); and tribe of Judah, who had taken a Babylonish garment, 200 shekels of silver, and a wedge of gold, which he confessed to have concealed in his tent. ACHAN and his family were condemned to be stoned to death, and burned in the fire, in the valley of '*Achor*' (*trouble*); Upon which God pardoned the Israelites, and Joshua proceeded once more against *Ai*. He now sent a body of 5,000 men to lay in ambush on the western side of the city, while he with a larger force advanced against the north side. The men of *Ai* made a sally, upon which Joshua counterfeited a flight, and drew them out of the city: the Israelites in ambush then rushed in, took possession, and burnt it to the ground: 12,000 of the men of *Ai* were slain, and the king hanged, but the cattle and the spoil were apportioned amongst the Israelites. After the victory, JOSHUA raised an altar unto the Lord at *Mount Ebal* (Γαββήλ, *stony*), the place appointed by God (*Deut.* xxvii. 4, 5. 26); and wrote there upon stones a copy of the Law of *Moses*, as had been

323. *Account for the reverses Israel met with at the siege of Ai. What is related of Achan? By what stratagem did Joshua take Ai?*

directed: during these proceedings the Israelites were divided into two bands, and stationed on the opposite elevations of Mount *Ebal*, and Mount *Gerizim*, (*Γαριζίν*, *hewers*). (*Josh.* vii.; viii. 1—32.)

324. The Gibeonites.—The *Canaanites*, dreading the arms of the Israelites, now confederated together for the common safety; the *Gibeonites* (*Γαβαὼν*, *high hill*), a tribe of the Hivites, however, refused to enter into that league, thinking to adopt a more politic course, by deceiving JOSHUA into a private treaty of peace, as a people dwelling *beyond* Canaan; they came to JOSHUA at Gilgal with ‘old sacks upon their asses, and wine bottles, old and rent, and bound up; and old shoes upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy.’ They represented that they were from a far country, saying; ‘this our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now behold it is dry, and it is mouldy: and these bottles of wine which we filled, were new; and behold they be rent; and these our garments, and our shoes, are become old by reason of the very long journey.’ JOSHUA on hearing this, did not stay to ask counsel of God, but made a solemn league with them; and the Princes of the Congregation swore unto them ‘to let them live:’ when, however, the falsehood of their story was discovered, *Joshua* bound by his oath preserved their lives, but confiscated their possessions, and reduced them to a state of servitude; making them *hewers of wood*, and *drawers of water* for the Congregation, and for the House of the Lord. (*Josh.* ix.) Thus attesting to future generations of the Israelites the truth of their own early history, and covenant relationship to God. And they continued to live in peace and friendship with the Israelites until they were molested by king Saul, which brought down upon that monarch and his family the Divine vengeance; seven of his sons being put to death to atone for the injury he had done to the Gibeonites. (2 *Sam.* xxi.)

325. The Confederate Kings. — *Adonizedek*, king of Jerusalem, and his four allies, hearing of this private league of the Gibeonites, immediately made an attack on *Gibeon* in order to deter others from a similar defection.

324. *By what stratagem did the Gibeonites escape destruction, and what was the fate eventually decreed to them? By whom were their rights afterwards invaded? and how were they atoned for?* 325. *How were the king of Jerusalem, and his four allies overcome?*

This people in their dilemma applied to JOSHUA, who hastened from Gilgal to their relief. In the contest God promised him success, 'there shall not a man of them stand before thee,' and also granted him miraculous assistance. The Israelites made a sudden attack upon their combined enemies, which threw them into confusion: the Almighty now cast great *hailstones* from heaven against the panic-stricken army; by which a larger number died than by the sword of the Israelites. (*Josh. x. 10, 11.*) And to enable Joshua to continue in pursuit, the **Sun** and **Moon** miraculously stood still for 12 or 14 hours, till the Israelites overcame their enemies, and took them prisoners. The five kings concealed themselves in a cave at *Makkedah*, where they were discovered, and a stone rolled against the opening to secure them till the Israelites returned from the pursuit. JOSHUA, and the captains of Israel, now led forth the five Kings, and having put their feet on their necks slew them, and hanged them on five trees before the Lord. *Josh. x. 12—26.* These five kings were:—

Adonizedek (Ἀδωνιβεζέκ, *Lord of justice*), king of Jerusalem.

Hoham (Ἡλᾶμ, *great multitude*), king of Hebron (Χεβρών).

Piram (Περαᾶμ, *like a wild ass*), king of Jarmuth (Ἰεριμοῦθ, *high*.)

Japhia (Ἰεφθαῖ, *illustrious*), king of Lachish (Λαχίς, *impregnable*.)

Debir (Δαβείρ, *an oracle*), king of Eglon (Ἐγλῶμ, *large calf*.)

326. **Book of Jasher.**—The '*standing still of the Sun*' JOSHUA confirms by referring to an extraneous work, saying, 'Is not this written in *The Book of Jasher*' (Ἰασαρ, Εὐθός), or 'the Upright' (*Josh. x. 13.*); a work also quoted by Samuel (in 2 *Sam. i. 18.*). Some authors consider this the same as '*The Book of the Wars of the Lord*' (see *par. 293.*); others, as the book of *Genesis*; and others, as the '*Pentateuch*,' or Books of Moses. 'It is probable,' says Calmet, that from 'the beginning there were certain persons employed in writing the 'Annals' of the Hebrew nation, which were preserved in the Tabernacle, or Temple, as books of reference; and that the different names of 'the Books of the Wars of the Lord,' of 'Jasher,' and subsequently of 'Days or Chronicles,' are but names

What miracle was performed on this day? What befel the conquered kings? Who were these kings? 326. How does Joshua confirm this miracle? What is meant by 'the Book of Jasher'?

‘of the same work, and indicate the portions describing ‘different times.’ They are thought to have been poetical compositions. The word *Jasher*, ‘the Righteous,’ or ‘Upright,’ may possibly mean the *standard* authentic book; while some consider the word to imply a record of the actions of *upright* and *worthy* men.

327. **Further Conquests.**—JOSHUA after this brilliant victory proceeded with his conquests, and took possession of Libnah, Lachish, Gezer, Eglon, Hebron, and Debir, and became master of the whole of the south of Canaan from Gibeon to Kadesh-barnea: he now returned to the fortified camp at Gilgal, where the women, children, and property were stationed. He was, however, soon called to the north to oppose a more formidable combination of the Canaanitish nations commanded by *Jabin* (Ἰαβεὺν, *understanding*) King of Hazor (Ἀσωρ, *castle*). Joshua under the guidance of God went boldly to the attack, and prosecuted a most successful war. In seven years he subdued 31 kings, or petty princes, that ruled over the seven nations of Canaan west of Jordan; viz.

The AMORITES (Ἀμορρᾱῖοι).

CANAANITES (Χαναανῖοι).

GIRGASHITES (Γεργεσαῖοι).

HITTITES (Χετταῖοι).

HIVITES (Εὐαῖοι), or REPHAIMS.

JEBUSITES (Ἰεβουσαῖοι).

PERIZZITES (Περεζῖοι). See *Josh.* xii.

328. After these conquests of JOSHUA on the west of Jordan by which the whole country from the mountains of Lebanon in the north, to Kadesh-barnea in the south, were open to the possession of the Israelites; and the previous victories of Moses over *Sihon* King of the Amorites, and *Og* King of Bashan, on the east,—JOSHUA with *Eleazar* the High-Priest, and the Princes of the Twelve Tribes, together forming a kind of Commission, now set about the ‘*Division of the Land*’ by lot among the *nine and a half* Tribes not yet apportioned. (*Josh.* xiv. 1.).

329. **Caleb.**—At this juncture CALEB, the son of Jephunneh of the tribe of Judah,—for whose faithfulness in espying the Land of Canaan, and readiness to take

327. How long was Joshua conquering the nations of Canaan? *How many, and what were the nations of Canaan?* 328. Who set about dividing the land? 329. What was Caleb’s portion? *Who and what were the sons of Anak? What were the nations east of Jordan?*

possession, *Moses* had promised the spot whereon he had trodden as his inheritance, which was *Mount Hebron* (*Numb.* xiv. 24.)—now applied to *JOSHUA* for the fulfilment of that promise. The territory of *Hebron* was immediately granted to *CALEB* for his portion, and he at once proceeded to eject its present occupiers. He attacked and overcame the three sons of *ANAK* ('Ενάχ, *long-necked*), *Sheshai* (Σουσι Σεσί, *whitish*), *Ahiman* ('Αχιμάν, *my brother*), and *Talmi*, (Θολμί, Θελμαί, *furrowed*), then living in *Hebron* (*Kirjath-arba*), and who were the grandsons of *Arba* ('Αρβόκ, *Arvób, square*). They were men of immense stature and prowess, and held in great terror by their neighbours. These were the giants who frightened the Israelites from their attempt on *Canaan*, when *Moses* sent the spies into the country. *CALEB*, after defeating the sons of *Anak*, offered his daughter *Achsah* ('Ασχάν, *anklets*), to him who would smite *Kirjath-sepher* (*Debir*), hoping probably by this means to obtain a valorous and worthy son-in-law. *OTHNIEL*, (Γοθονιήλ, *lion of God*) the son of *Kenaz* (Κενέζ, *hunting*), his brother, at once assaulted the city, captured it, and obtained the proffered reward. (*Josh.* xv. 16, 17.). These possessions of *Caleb* were within the limits of the *tribe of Judah*, whose lot was now apportioned; and then the inheritance of the sons of *Joseph*, *i. e.* of the *tribe of Ephraim*, and the remaining half of *Manasseh* were determined. (*Josh.* xvi.; xvii.)

330. *Tabernacle set up.*—The *Tabernacle* was now permanently set up in *Shiloh* (Σηλὼ, a city assigned to the tribe of *Ephraim* to which *Joshua* belonged) as a sign of *rest* to the people, 1445. B. C. (*Josh.* xviii.) This was done in accordance with the command of God given in *Deut.* xii. 10, 11., saying,—‘When ye go over Jordan, and dwell in the land, &c. then there shall be a place which the Lord your God shall choose to cause His name to dwell there; thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the Lord.’ This is confirmed by *Jeremiah*, in his prophecy, that the Temple should be reduced to the same condition as *Shiloh*, on account of the wickedness of the people. (*Jer.* vii. 12. 14; xxvi. 6.) The Ark, and *Tabernacle*, were removed from *Gilgal*, and

330. *Where, and by whose authority, was the Tabernacle set up at Shiloh? How long did it remain at Shiloh? What is the injunction given in Deuteronomy respecting it? What is the allusion of Jeremiah?*

35

36

THE HOLY LAND

as divided among

THE TWELVE TRIBES

Cities of Refuge, as **•** *BEZER*
Levitical Towns, as **+** *Ramoth*

Statute Miles
10 0 10



33

33



Cambridge; J. Hall & Son.

Stanford's Geographical Establishment.

fixed at Shiloh, partly to the individual honor of Joshua, and partly for the convenience of Joshua, and the several tribes; being in the heart and centre of them, it was more easily accessible. Here the 'Ark' remained 350 years, till it was taken by the Philistines in the time of Eli. (1 *Sam.* iv. 11.).

331. *Land divided.* — *Seven tribes* now remained unprovided for; and as they were indisposed to be allotted to unknown portions, JOSHUA directed them to appoint commissioners from each tribe who should survey the country not yet assigned. This being done, on their return the remaining country was satisfactorily apportioned. The tribe of *Levi*, having been appropriated to the service of religion, had no land assigned to them; but had 48 cities to dwell in, and the *tithes* of the whole land for a maintenance (see *Numb.* xviii.). The entire country was divided into *twelve lots*, and to make up *twelve tribes*, the descendants of Joseph forming the two tribes of *Ephraim* and *Manasseh*, had each a portion assigned to them. The twelve Divisions were as follows:—

The EASTERN side of the Jordan was assigned to the tribes of Reuben, Gad, and a half of *Manasseh*, as had been allowed by Moses.

Reuben occupying the south.

Gad the middle portion.

Half of Manasseh the northern portion.

On the WESTERN side of the Jordan were placed:—

Judah, to the south, lying inland, and by the Dead Sea.

Simeon, to the south also, with the Mediterranean Sea on the west, and *Judah* on the east.

Dan, to the north of *Simeon*, but being soon after dispossessed of a portion by the Amorites, this tribe seized *Leshem* (Laish, Λαῖσα, *lion*), and called it *Dan* (subsequently *Paneas*, afterwards *Cæsarea Philippi*) *Josh.* xix. 47.

Benjamin was placed to the north of *Judah*.

Ephraim, north of the last mentioned tribes, and extending from the Mediterranean to the Jordan.

Half of Manasseh, (the second) north of *Ephraim*, and extending likewise from the Mediterranean to the Jordan.

331. Which tribe had a peculiar and distinct inheritance? What provision was made for the Levites? Into how many portions was the Land of Canaan divided? Account for the number. How was the division of the

Issachar, to the north of the half of *Manasseh*, along the *Jordan*, and having *Manasseh* also on its western side.

Zebulun, north of *Issachar*, also inland, with a part of *Asher* on the west.

Asher along the *Mediterranean*, and the most northern of the twelve portions, having *Naphtali* on the east.

Naphtali, having *Asher* on the west, and the little *Jordan* on the east. *Josh.* xix.

JOSHUA had for his inheritance the city of *Timnath-Serah*, (or *Heres*, *Θαμνασαράχ*, *superabundant portion*), in *Mount Ephraim*. (*Josh.* xix. 50.).

332. **Unconquered portions.**—Parts of the country were allowed by the Almighty to remain *unconquered*, in order to *prove* the *Israelites*, ‘whether they would hearken to the commandments of the Lord, which He commanded their fathers by the hand of Moses:’ they comprised the countries in the possession of the *Philistines*, *Geshurites*, *Maachathites*, *Canaanites*, *Sidonians*, *Giblites*, *Mearah*, *Lebanon*; and the five lords of the *Philistines*, the *Gazathites*, *Ashdothites*, *Ashkalonites*, *Gittites*, *Ekronites*, and the *Avites*. (*Josh.* xiii. 2–6.).

333. **The Eastern Tribes dismissed.**—*JOSHUA* now summoned the *Reubenites*, *Gadites*, and *half the tribe of Manasseh*, whose portions on the Eastern side of the *Jordan* had been allotted to them by *Moses*; and after commending their integrity in fulfilling the pledge they had given to assist their brethren in the war, and blessing them, sent them home to their families with a due share of the spoils. On reaching the other side of the *Jordan* they erected ‘an *Altar*,’ by way of memorial and to perpetuate their connexion with the main body and the *Tabernacle*: so that none might say to them hereafter ‘Ye have no part in the Lord.’ The whole of the tribes on the West however thinking it intended for worship and for sacrifices, and an act of apostasy from their religion, combined together to make war upon them. A deputation headed by *Eleazar* the Priest was sent to enquire into their intention, and on discovering that

Land of Canaan made among the Children of Israel? Give the names of the tribes. 332. Why were they not allowed to drive out all the inhabitants? Who were left? 333. Which of the tribes were on the East of Jordan? Why did the Eastern tribes build an altar on their side of Jordan? How was this met by the other tribes?

their impressions were ill founded, they became quickly reconciled. *Josh.* xxii.

334. **Joshua's death.**—Having finished his great work JOSHUA now assembled the chief men of Israel, and after alluding to what God had already done for them, exhorted them to a faithful obedience to the Divine will in future so as to merit His protection and support. After a short period the aged leader again addressed them at Shechem, and spoke more at large of the past mercies and deliverances of Jehovah, and fervently called upon them 'to serve the Lord.' The people warmly responded to his appeal, and drew up a covenant in writing which he preserved with the Book of the Law; he furthermore took a great stone, which he set up under an oak, as a perpetual witness of their solemn pledge. JOSHUA then dismissed them, every one to his inheritance, and shortly after *died*, aged 110 years. 1443. B. C. (as Usher affirms, but according to Tomline 18 years later, in 1426. B. C.) but he appointed no successor; and he was buried in his inheritance at Mount Ephraim. (*Josh.* xxiii, xxiv.)

335. **Eleazar**, the son of Aaron also died about this time, and was buried in the portion of Phinehas his son in Mount Ephraim. And the *bones* of JOSEPH which the children of Israel had brought up out of Egypt, were buried in the parcel of ground which *Jacob* bought of the sons of Hamor the father of Shechem. (*Josh.* xxiv.)

336. **Joshua's Miracles.**—During the command of *Joshua*, the several *Miracles* were performed by the Almighty in behalf of the Israelites:—

1. A dry passage through the Jordan. *Josh.* iii. 16.
2. The fall of the walls of Jericho. *ib.* vi. 20.
3. The hail stones against the five kings. *ib.* x. 11.
4. The sun and moon stand still. *ib.* x. 12.

To these may be added the fulfilment of the promise given to Moses 'I will send *hornets* before thee which shall drive out the Hivite, the Canaanite, and the Hittite 'from before thee,' (*Exod.* xxiii. 28; *Deut.* vii. 20.): by means of which annoying insects some of the inhabitants of Canaan were compelled to emigrate. JOSHUA confirms this in his last address to the people where he names 'the two Kings of the Amorites' (*Sihon*, and *Og*) as having been driven out by the hornet and not by the sword. (*Josh.* xxiv. 12.). The *Girgashites* are also supposed to

334. When did Joshua die? 335. Eleazar? 336. What miracles attended the Israelites under Joshua?

have been expelled by these insects. This dreadful scourge originated the pagan worship at *Ekron* of *Baal-Zebub*, 'the Master of the hornet,' or 'god of flies.'

337. **Princes of the people.**—After Joshua's death, each tribe chose a *Prince* or *Elder* to govern them according to the appointment of Moses, (*Exod.* xviii.; *Deut.* i. 13.; *Josh.* ix.); and they formed separate communities independent of each other. On extraordinary occasions they subsequently raised up *Judges*, who possessed supreme control.

338. **Type.**—*Joshua* must be considered as a prominent type of Christ: he was originally named *Osea*, or *Hosea*, which denotes a 'Saviour' *in hope*,—but Moses, adding to it the name of God, *Jah*, changed it to *Jehoshua*, or *Joshua*, which denotes a 'Saviour' *in assurance*;—and he is called by St Luke, (*Acts* vii. 45.), and in *Ecclesiasticus*, '*Jesus*;' a name of the same import.

339. The proper order of the events after the subdivision of the country is said to be—

1. *Caleb*, and *tribe of Judah* allotted.
2. *Tribe of Ephraim* allotted.
3. *Half of Manasseh* allotted.
4. *Tabernacle* set up at *Shiloh*.
5. *Country surveyed* for the remaining Lots.
6. The *remaining seven tribes* allotted.
7. To *Joshua* is assigned the city of *Timnath-Serah*.
8. *Three Cities of Refuge* on the west side of *Jordan* appointed.
9. *Forty-eight Cities* apportioned to the *Levites*.
10. *Joshua's two final addresses and death*.

337. *By whom were the people of Israel governed after the death of Joshua?* 338. *How is Joshua a type of Christ?* 339. *What is considered the proper order of the events after the subdivision of the land?*

JUDGES.

2578. A. M.

1426. B. C.

340. Judges.—THIS book derives its name from the account it gives of the Israelites under the government of 13 JUDGES, after the death of *Joshua*; from 1426. B. C. to the death of *Samson*, 1117. B. C., and the time of *Eli*; a period of 309 years.*

341. The Authority of most of the JUDGES is supposed to have been confined to a very limited territory, and not over all Israel. According to *Calmet*—‘it was not inferior to that of Kings; it extended to peace and war. They decided cases with absolute authority, but they had no power to make new laws, nor to impose new burdens on the people. They were protectors of the laws, defenders of religion, and avengers of crimes, particularly of idolatry; they were without pomp or splendour, without guards, train or equipage, unless their own wealth might enable them to appear answerable to their dignity. The revenue of their employment consisted in presents: they had no regular profits, and levied nothing from the people.’ The *Lord*, however, still maintained the *Theocratic* government, and continued to be their King and Governor, and ‘*was with the Judge.*’

342. Contents.—The prophet *Samuel* is generally considered as the author of this Book, though it has been ascribed to many others; it *contains* the history of the Israelites after the death of *Joshua*, and while under the government of their elders; their defection from the Lord; and the introduction of Idolatry among

340. Whence does the book of Judges derive its name? **341.** What was the authority of the Judges? *What period of time is included in the book of Judges?* **342.** Who is the author of this book? What does it contain?

* Dr. Hales makes this comprise 400 years; there is great difficulty in settling the precise chronology of the several facts related in the Book of Judges, because many of them are reckoned from different eras, which cannot now be exactly ascertained: for the different opinions concerning the chronology of the Judges. See *Dufresnoy's Chronology*. *Jackson's Chron. Antiquities*.

the Israelites; their consequent oppressions; and their deliverance by the Judges.

343. First Proceedings.—After the death of *Joshua*, the Israelites prosecuted the conquest of Canaan; not in concert, but acting in separate tribes; each under its individual head, or ‘Prince of the people.’ Their first proceeding was to enquire of the Lord at *Shiloh*—‘Who shall go up for us against the Canaanites first?’ The Lord by *Urim and Thummim* answered,—‘*Judah* shall go up, behold, I have delivered the land into his hand.’ (*Judg.* i. 2.) This tribe however distrusting the promise joined Simeon with them, and then advanced against *Adoni-bezek* (*Ἀδωνι-βεζέκ*, *lord of Bezek*). They routed this cruel King and pursued him to Jerusalem; which city they took and burnt, and deprived *Adoni-bezek* of his thumbs and great toes, by way of reprisal for the like punishment he had inflicted on 70 other petty Kings that had fallen under his power, and which was done with the view of incapacitating them for war. *Judah’s* successes were confined to the mountain districts; the Canaanites in the valley were too strong for him. This tribe then assisted Simeon. The other tribes also went to the task, but with such imperfect faith that they obtained only limited success; and instead of completely expelling the original inhabitants as God had commanded them to do, they preferred the easier task of making them tributary. This supineness and neglect brought a rebuke from an angel of the Lord at *Bochim* (*weepers*), so called because the Israelites *wept* under the reproof; and in their repentance they sacrificed unto the Lord, but they immediately relapsed into their former negligence; and not only allied themselves in marriage with the Canaanites, but they suffered themselves to be seduced into wickedness and idolatry; and now ‘forsook the Lord, and served *Baal* and *Ashtaroath*.’

344. *Baal*, *Bal*, *Bel*, *Belus*, &c., signifies ‘*Lord*,’ or ‘*Master*,’ and was a term applied generally by the heathens to the ‘*SUN*,’ while the ‘*MOON*’ was known under the name of ‘*Ashtaroath*,’ (*Astarte*). These gave rise in time to many compound deities such as *Baal-Berith*, ‘*Lord of Covenants*’ (*Judg.* viii. 33; ix. 4): *Baal-Peor*, ‘*Lord of Mount Peor*’ (*Numb.* xxv. 1—3): *Baal-zebub*, *Beelzebub*, or *Beel-zebul*, ‘*God of flies*’ (*2 Kings* i. 2); and

348. What events immediately succeeded the death of *Joshua*? **344.** What do you know of *Baal*?

Baal-zephon, 'Lord of the north.' (*Exod.* xiv. 2. 9; *Numb.* xxxiii. 7.) The obscene rites connected with the worship of these deities were performed in shady groves devoted to the purpose; and which gave rise to the expression—'serving Baalim and the groves.' (*Judg.* iii. 7.)

345. *Micah's Idolatry.*—After the division of the Land, the first departure of the Israelites from the correct worship of Jehovah was at the instance of the mother of a man named *Micah* (*Μιχαίας*, *who is like the Lord*), of Mount Ephraim (which is recorded at the close of the Book of *Judges* in order not to interrupt the narrative—*Judg.* xvii., xviii.), who was induced by her to make an image out of some silver she had dedicated to the Lord, and which had been purloined by this very *Micah*, but now restored to her. *Micah* readily assented, feeling that if he could establish domestic worship, he should be saved the trouble of visiting the Tabernacle at *Shiloh* at the times required by the Law; he soon had a 'house of Gods, and made an ephod, and teraphim, and 'consecrated one of his sons, who became his priest.' (*Judg.* xvii. 5.) These things were doubtlessly intended as representations of the Ark, and the Cherubim, and the priestly vestments; so that the family oracle might possess in them some of the chief externals of the Mosaic ritual. It is not, however, said that *Micah* entertained any design of abandoning the worship of the true God. Shortly after, when a *Levite*, of Bethlehem-judah, named *Jonathan* (*Ἰωνάθαν*, *the Lord gave*), happened to be sojourning in his house, *Micah* persuaded him by the offer of 10 shekels a year, and his food, and clothing, to officiate as his priest (*ib.* 10.). At a subsequent period, five *Danites*, travelling across Mount Ephraim in search of an inheritance for their tribe, took up their abode at the house of *Micah*, and seeing the *Levite*, requested him to 'ask counsel of the Lord,' he did so to their satisfaction, and they went on their way, and discovered *Laish*: when they returned with 600 of their brethren to take possession of this territory, they again visited the house of *Micah*, and prevailed upon the *Levite* to accompany them, representing that it was better 'to be a priest unto a tribe and a family in Israel,' than 'unto the house of one man:' and they made the *Levite* carry off unknown to *Micah* 'the ephod, the teraphim, and the

345. What was the idolatry of *Micah*? What did it originate?

graven images,' which he had provided at such great cost and trouble. *Laish* was taken and destroyed, and after being rebuilt, these Israelites called it *Dan* after the name of their progenitor; and set up the images of Micah, and worshipped God after their own idolatrous fashion for many generations, independently of the Tabernacle at Shiloh. This proceeding prepared the way for idol-worship, and soon produced the most pernicious consequences. (*Judg.* xviii.) It is also said to explain the omission of the tribes of *Dan*, and *Ephraim*, in the book of *Revelation*. (*Rev.* vii. 5—8.)

346. **Teraphim** were certain *images* applied to superstitious uses, particularly by the Jewish women, and are thought to have been resemblances of the Edenic *Cherubim*, or of those on the 'Mercy-seat,' or symbolical of the original promise of Redemption. But the subject is involved in great obscurity. We read of *Laban's* Teraphim (*Gen.* xxxi; xxxv. 2.); of those of *Micah* (*Judg.* xvii; xviii.), and of *Michal*, David's wife (1 *Sam.* xix. 16; See also *Ezek.* xxi. 21; *Hos.* iii. 4, 5; *Zech.* x. 2.) The Gentiles adopted them as memorials of deceased ancestors; but they were everywhere stepping stones to idolatry. *Teraphim* is said to be derived from *Terah*, the father of Abraham, and a maker of Images but incorrectly.

347. The **Levite's wrong**. — The next proceeding indicative of the growing degeneracy of the Israelites was the case of the *Levite* of Mount Ephraim. It appears that his wife after behaving with gross impropriety had returned to her father's house in Bethlehem-judah, whither the Levite now journeyed to bring her home. As they were returning, night overtook them, and compelled them to sojourn at *Gibeah* (Γαββα, *hill*), of Benjamin. Here they had scarcely found a lodging and obtained refreshment, before the populace assaulted the house, and demanded the woman to be brought out to them. After the most disgraceful ill-treatment, the woman in the morning made her escape, and had no sooner reached the house in which her husband lodged, than she fell dead on the threshold from the injuries she had received. The *Levite* deeply affected placed the dead body on his ass, and hastened home. (*Judg.* xix.)

348. The **Benjamite's punishment**. — The *Levite* impelled by revenge proceeded to cut up the corpse of his

346. What were the Teraphim? 347. What was the Levite's wrong related in Judges? 348. What was

wife into 12 parts, and sent a part to each tribe, accompanied by an exciting tale of his wrongs. The result answered his expectations. The whole congregation of Israel assembled at *Mizpeh* (*watch-tower*); heard from the *Levite's* own lips a detailed account of the circumstances; and then summoned the Benjamites to deliver up the offenders to condign punishment. The Benjamites refused; upon which the combined Tribes, after taking counsel of the Lord, immediately advanced to the attack of *Gibeah*. In the first two engagements the Israelites lost 40,000 men: the Lord was again invoked, and eventually by the aid of strategy they proved successful, and the injury was avenged by the almost total extirpation of the offending tribe; 25,000 Benjamites were slain, and the women and children; and but 600 men survived. The combined Tribes then determined that none of their daughters should be given to a Benjamite to wife; this resolution, however, if maintained, would have soon led to the extinction of the tribe of Benjamin. The Israelites not intending this, relented, and took steps to counteract their hasty resolution. The inhabitants of *Jabesh-Gilead* (*Ἰαβεὶς Γαλαάδ*) having refused to attend the late general council at *Mizpeh*, the combined Tribes marched against them, and destroyed the whole of the inhabitants with the exception of 400 young females, whom they conferred upon the Benjamites. Soon after, in order to provide for the remaining 206, the Benjamites were permitted during the feast in Shiloh, probably the Feast of Tabernacles, to lay in wait on the neighbouring vineyards, so that should 'the daughters of Shiloh come out to dance' then they might rush in, and take every man his wife, and 'go to the land of Benjamin.'—(*Judg.* xx; xxi.)

349. *First oppression.* — The consequence of this moral turpitude, and unfaithfulness to their religious privileges, were soon developed in a total disregard of the solemn covenant they had entered into with God, and in an utter neglect of the Divine honour. They formed the most intimate alliances with the surrounding nations, and readily preferred the gross and filthy abominations of their idolatry to the pure worship of the great Jehovah. 'The anger of the Lord was hot against Israel, and he 'delivered them into the hands of spoilers that spoiled

the punishment of the Benjamites? *What befel Jabesh-Gilead?* 349. Who first in Canaan enslaved the Israelites in punishment for their idolatry? *Who was the first of the Judges to restore them to liberty?* *Who was Othniel?*

'them.' The first affliction was under *Cushan-rishathaim* (Χουσαρσαθαίμ, *two-fold malicious Æthiopian*), king of Mesopotamia, who enslaved them for 8 years; but from their earnest prayers, God raised up *Othniel* (Γοθονιήλ, *lion of God*), son of Kenaz, Caleb's younger brother, and also the son-in-law of Caleb, to be their leader, the first of the *Judges* (*Judg.* iii. 9—11.) He restored the Israelites to liberty, and established peace for *forty* years. 1405. B. C.

350. The Israelites in some one or other of the tribes frequently relapsed into the grossest wickedness and idolatry, and were as often oppressed by the neighbouring nations, whom God strengthened for the purpose of their punishment. The Almighty in His mercy, however, as often as they repented, relieved them from their servitude. These oppressions are not supposed to have extended throughout the whole land, but to successive portions from time to time. On the death of *Othniel* the eastern tribes fell away, when 'the Lord strengthened *EGLON* the 'king of Moab against Israel.' B. C. 1343.

351. This *Second* oppression, under *Eglon* (Ἐγλώμ, *large calf*), lasted 18 years, and was very severe. The Moabites, aided by the children of Ammon and Amalek, had crossed the Jordan and advanced to Jericho, the city of Palm-Trees. Israel humbled and afflicted cried unto God, who raised up *Ehud* (Ἐωδ, *joining together*), a Benjaminite to be their *Judge*. He was a left-handed man, and availing himself of this circumstance when taking the usual tribute to *Eglon*, he slew the king, and hastily gathering his forces, secured the fords of Jordan, and put to slaughter 10,000 Moabites. Thus rescued, Israel enjoyed 80 years repose. (*Judg.* iii. 12—30.)

352. *Shamgar*. — During the time of *EHUD*, the southern Tribes suffered from the incursions of the *Philistines*. God raised up a deliverer in the person of *SHAMGAR* (Σαμεγάρ, *watched*), the son of *Anath* (Αἰναχ, 'Αναθ, *answer to prayer*), who drove out these oppressors, and slew 600 men with an ox-goad. B. C. 1325. (*Judg.* iii. 31.)

353. The *PHILISTINES* were originally a people from Caphtor (Καππάδοκίας, *knop*) in Egypt, who settled

350. Did the Israelites often fall into idolatry? 351. What was their second oppression, and who relieved them? 352. What befel the southern tribes at this time? What did *Shamgar*? 353. Who were the *Philistines*? Where did they dwell, and what were their chief tribes?

themselves along the sea-coast, driving out the *Avims* (*Εὐαῖοι, inhabiting desert places*), the original possessors; their territory comprised five lordships, called after their chief towns:—*Ekron* (*Ἐκκρών, emigration, rooting up*), *Gath* (*Γέθ, wine-press*), *Askelon* (*Ἀσκάλων, migration*), *Ashdod* (*Ἀσσηδό, Ἀδώθ, fortification*), and *Gaza* (*Γαζερ, place cut off*). They were a very formidable people, and were not completely subjugated till the time of David. From them the country acquired the Greek name of *Palestine*. (see CANAAN.)

354. The Third oppression.—After the death of EHUD, the Israelites again relapsing into idolatry, *Jabin* (*Ἰαβεῖν, understanding*), king of the Canaanites, about Hazor (*Ἀσώρ, castle*), a descendant of the *Jabin* of Hazor conquered by Joshua, was permitted to afflict them 20 years. B. C. 1305. *Deborah* (*Δεββώρα, Δεβόρρα, eloquent, a bee*), a prophetess, the wife of Lapidoth (*Λαφιδώθ, torches*, now arose as *Judge*; she dwelt (*sat to judge*) under a palm tree between Ramah (*Ῥαμᾶ, lofty place*), and Bethel, and in this affliction she sent for *Barak* (*Βαράκ, lightning*), the son of Abinoam (*Ἀβινέεμ, father of pleasantness*, out of Kedesh-naphtali: and knowing by Divine teaching that he had received a message from God, she enquired the reason of his delay. *Barak* not having implicit faith refused to march against the enemy unless DEBORAH accompanied him. *Deborah* promised him to be in attendance; and while prophesying the defeat of *Sisera*, she declared the honour of the victory would be taken from him; for that *Sisera* would fall by “the hand of a woman,” named *Jael* (*Ἰαήλ, the ibex*), the wife of Heber the Kenite, of the posterity of Jethro, *Barak* immediately collected 10,000 men of the tribes of Zebulun and Naphtali, and marched to Mount Tabor (*Θαβώρ, separated*) against *Sisera* (*Σισάρα, field of battle*) of Harosheth (*Ἀρισώθ, manufactory*), the commander of the forces of *Jabin*, who had 900 chariots armed with scythes, and a host of infantry. After a fierce encounter, the Canaanites were driven into the brook Kishon (*Κισών, serpentine*), and *Sisera* fled; in his flight, passing the tent of Heber, he was desired to enter in, and hide himself; here falling asleep, *Jael* drove a tent-nail through

354. Who was Jabin? Give a short account of Deborah? Who was Barak? Sisera? Jael? Who pronounced a blessing upon her for her conduct? Who alludes to these transactions? Who were the Kenites?

his temples into the ground, and killed him. *Judg.* iv. After the victory, DEBORAH composed a sublime Song of Thanksgiving: which she sang in conjunction with Barak, and the children of Israel, to the praise of God in commemoration of so signal a deliverance; the action of *Jael* procured her a blessing from the prophetess. (*ch.* v. 24.) And the land had rest for 40 years. Allusion is made to these transactions by the Psalmist. *Psal.* lxxxiii. 9. B. C. 1285. *Jabin* is probably a name common to this line of kings.

355. The Fourth Oppression. — The people again 'did evil in the sight of the Lord,' who now delivered them over to the *Midianites* for chastisement. The king of Midian aided by the Amalekites, and some of the Arabian tribes, over-ran the northern and eastern parts of Israel, committing the most ruthless desolation: for seven years they swept off the produce of the land, carried away the flocks and herds, and drove the inhabitants into 'dens and caves.' It is supposed that during this affliction and scarcity, *Elimelech* and his wife *Naomi*, with their two sons sought safety in the land of Moab, as recorded in the Book of Ruth. The Israelites in this calamitous visitation once more cried unto the Lord. God first sent a prophet to remind them of His previous mercies, and that had they not broken their covenant this trouble would not have befallen them. Perceiving their penitence, the 'Angel of the Lord' then appeared to Gideon (Γεδεών, *hewer*), the son of *Joash* (Ἰώας, *the Lord gave*), the Abiezrite, who lived in Ophrah (Ἐφράθα, *fawn*), in Manasseh. B. C. 1252.

356. Gideon's Call. — GIDEON was at the time secretly threshing corn in a wine-press from fear of the Midianites. Informed of the Divine purpose that he should be the deliverer of Israel, GIDEON requested a sign, and hastened home to prepare a kid and some unleavened cakes for the refreshment of the mysterious stranger. On his return the Angel commanded him to place the food upon an adjoining rock, the Divine Being then touched it with a staff, and it was immediately consumed by fire. Gideon was at first alarmed, but being encouraged by a voice from heaven, he erected an altar as a memorial of the event calling it *Jehovah-Shalom* ('the Lord pacified

355. How were the Israelites relieved from the Midianites? Who was Gideon? 356. How was Gideon called? What were the two signs given to him in token that he should succeed in the attempt?

me'): and under the direction of a second message, he threw down the altar at Baal, destroyed the grove, and offered a sacrifice unto *Jehovah*. This proceeding raised a tumult and gained for GIDEON the name of *Jerubbaal* (*Ἰεροβάαλ*, 'Let Baal plead against him,' 'Baal's adversary'): or *Jerub-besheth* (in 2 *Sam.* xi. 21.—*besheth*, 'shame,' 'confusion.') At this crisis the Midianite allies came down upon Israel. GIDEON quickly collected an army of 32,000 men, yet his heart failing him, he again supplicated a sign from God. This was granted him; a *fleece of wool* became wet with dew while the contiguous ground was dry; and a second time the fleece remained dry while the adjoining earth was covered with dew; both as GIDEON had requested: his fears being now dissipated, he advanced to the attack. (*Judg.* vi.)

357. *Gideon's victory.*—When in battle array the Almighty called on GIDEON to reduce his army, lest they should assign the victory to their own prowess instead of to Divine interposition. He accordingly permitted all having the least fear to return home; 22,000 quitted the field: the remaining 10,000 were still too many. By the direction of God these were led to the water-side; and such, as 'lapped of the water with his tongue as a dog lappeth' were to be selected for the battle; while those who bowed down upon their knees to drink, were to be set aside. This reduced Gideon's army to but 300 men. He now by command of God took with him his servant *Phurah*, and visited the Midianite camp, where he overheard a man interpreting his companion's dream, of a *barley-cake* tumbling into the midst of the host of Midian, and utterly destroying it, saying 'This is nothing else save the sword of Gideon.' His faith being thus confirmed, GIDEON divided his little army into three bands, giving each man a lighted lamp within a pitcher in his right hand, and a trumpet in the other; then covered by the darkness of the night he stealthily approached the camp of the enemy, who 'lay like grasshoppers for multitude, and their camels as the sand of the sea.' At a preconcerted signal every man having blown his trumpet, and broken his pitcher; they all in the midst of the sudden glare of blazing torches, rushed upon the Midianites, shouting 'The sword of the Lord and of Gideon.' The enemy thrown into the most frightful disorder slew friends and foes.

357. *How was his army reduced? By what means did he subdue his enemies?*

358. **Oreb, Zeeb, Zebah, Zalmunna.**—GIDEON now sent messengers to the Ephraimites to secure the fords of Jordan; they hastened thither and fell upon *Oreb* (Ὠρήβ, *a raven*), and *Zeeb* (Ζήβ, *a wolf*), two of the Midianite princes, whom they beheaded, one on the rock Oreb, and the other at the wine-press of Zeeb, and sent their heads to GIDEON who had crossed the Jordan in pursuit of *Zebah* (Σεβεῖ, *sacrifice*), and *Zalmunna* (Σάλμωνα, Σελμωνα, *without a shadow*), who had escaped with 15,000 men: (*Judges vii.*). Passing Succoth with his weary followers *Gideon* requested of its princes some refreshment, but they refused him; the men of *Penuel* treated him in a similar manner; at length coming up with the Midianite Kings at Kar-Kor (Καρκάρ, *a plain*), he discomfited their host, and captured both *Zebah* and *Zalmunna*. GIDEON now returned, and on his way chastised *Penuel* by destroying the tower, and putting to death the men of the city; and the 77 princes of *Succoth* he also punished with 'thorns and briars' as he had threatened. He next questioned *Zebah* and *Zalmunna* respecting the murder of his brethren at Tabor, and finding the two kings had been instrumental in their death, GIDEON slew *Zebah* and *Zalmunna* with his own hand, and took possession of the ornaments they wore. Thus ended the war with Midian, in which fell in the first engagement 120,000 men besides the camp followers, and 15,000 in the encounter with the last named kings. (*Judg. viii.*). The Midianite princes are alluded to in *Psalms* lxxxiii. 11. (B. C. 1245.).

359. **Gideon's Ephod.**—On the return of GIDEON to Ophrah, the gratitude of the Israelites prompted them to urge him to assume the supreme authority over the country: he however declined, saying—'I will not rule over you, neither shall my son rule over you, the Lord 'shall rule over you' (*Judg. viii. 23.*); yet he requested as his share of the booty in the late war that he might have the golden ear-rings taken from the Midianites. These and other ornaments they gladly conferred upon him, and their weight amounted to 1700 shekels of gold. (70lbs., valued at £3,000.): and 'he made an *ephod* thereof, 'and put it in his city, even in Ophrah.' It is supposed that *Gideon*, following the example of *Micah*, made not only an *ephod*, with an imitation of the Urim and Thummim but also an ark, and cherubim, for the purpose of establishing Divine Worship in his own city. Others

358. *What occurred to Oreb, Zeeb, Zebah, and Zalmunna?* 359. *Explain Gideon's Ephod.*

think it was merely a trophy of his victory, and for a memorial of God's interposition in their behalf. Be this as it may, 'the thing became a snare unto Gideon,' and exercised a most pernicious influence over the people, who in connection with it were led soon after Gideon's death into the most idolatrous practices, and made *Baal-berith* their God. GIDEON at length died, and the country had rest 40 years. (*Judg. viii.*). *Naomi*, who had lost her husband while in Moab, is supposed to have returned during this period of repose with *Ruth* her daughter-in-law, and taken up her abode at Bethlehem-judah.

360. *Jotham*.—*Gideon* having had several wives, left a family of 70 sons; by a woman of Shechem he had another son, named ABIMELECH ('Αβιμέλεχ, *father of the king*), whose ambition led him on the death of his father to aspire to regal authority. Aided by the Shechemites he put to death all his seventy brothers with the exception of the youngest named JOTHAM ('Ιωάθαμ, *the Lord is just*), who hid himself and escaped: and ABIMELECH was immediately afterwards made king. JOTHAM, when informed of this proceeding, went to *Mount Gerizim* (Γαριζίν, *hewers*), and calling to the Shechemites reproved them for their treachery and foretold their ruin in the following *Apologue* or parable, which is the earliest example of this style of composition on record:—

'The trees went forth on a time to anoint a king over them: and they said unto the *Olive-tree*, reign thou over us. But the *Olive-tree* said unto them, should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? And the Trees said to the *Fig-tree*, come thou, and reign over us. But the *Fig-tree* said unto them, should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the Trees unto the *Vine*, come thou, and reign over us. And the *Vine* said unto them, should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the Trees unto the *Bramble*, come thou, and reign over us. And the *Bramble* said unto the trees, if in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the

360. Who was Jotham? What was Abimelech? What became of the sons of Gideon? Where do we find the earliest example of an *Apologue*? State the occasion on which it was used?

'Bramble, and devour the cedars of Lebanon.'—*Judg.* ix. 8—15. There is a similar Apologue in 2 *Kings* xiv. 9. (see *postea*.)

361. After uttering these words *Jotham* fled to Beer (*Βαῖρ*, a well), but what became of him is not known. ABIMELECH reigned over the Israelites three years; but his detestable cruelty led to a revolt on the part of the Shechemites, who were headed by *Gaal* (*Γαάλ*, loathing), they were however defeated, their city destroyed, and the spot sown with salt. A number of men and women had escaped to the house of their idol *Berith*; which he surrounded with timber, set it on fire, and 1000 perished in the flames. But in his attack on the tower of *Thebez* (*Θήβης*, brightness), 'a woman cast a piece of a mill-stone on *Abimelech's* head,' and fractured his skull; he then hastily called his armour-bearer, and said, 'Draw thy sword, and slay me, that men say not of me, a woman slew him;' and thus he died. (*Judg.* ix. 54.) ABIMELECH is not considered one of the *Judges*, having been merely an usurper. B. C. 1236.

362. Tola—Jair.—The next person called to be Judge of Israel was TOLA (*Θωλά*, little worm), of the tribe of Isacchar; nothing is recorded of his exploits. B. C. 1233. He judged 23 years. The next Judge was JAIR (*Ίαῖρ*, enlightening), a Gileadite, the first one elected from the eastern tribes. B. C. 1210. Nothing is known of him, except that he judged 22 years.

363. Jephthah.—The next oppression of the Israelites was of a severer character from their degeneracy being of a deeper hue. Their idolatry extended now to the worship of all the gods of the neighbouring countries. The Almighty therefore abandoned them to the *Ammonites* on the east, and the *Philistines* on the west. B. C. 1206. In their distress they as usual cried unto the Lord, but He now directed them to sue to their false gods. The Ammonites being encamped at Gilead, the Israelites met at *Mizpeh*. Wanting a leader they turned their thoughts to JEPHTHAH (*Ίεφθαίε*, liberator), the son of Gilead, who having been banished by his brothers from their father's house as being the son of a strange woman, had acquired a great celebrity as a warrior in the land of Job. On being elected their leader he rebuked them for their ill-treatment, and at first temporised with the Ammonites;

361. What became of Jotham? What was the end of Abimelech? 362. Who were Tola, and Jair? 363. What was Jephthah's vow, and the cause of it?

but when God sanctioned his appointment by an out-pouring of the Spirit upon him, he at once marched against the enemy, solemnly vowing that should success attend him, whatever he first met on his return should be wholly dedicated to the Lord. He was victorious, obtaining a succession of brilliant conquests, even twenty cities, and the Ammonites were utterly subdued. But on returning home to Mizpeh he was met by his only daughter, who had come out to welcome him with timbrels and dances: full of grief at the recollection of his vow, he however allowed her two months respite; after which 'she returned unto her father who did with her according 'to his vow,' *i.e.* he slew her, and gave her up as a burnt-offering to the Lord. Some commentators consider that she was not sacrificed, but only devoted to perpetual virginity. (*Judg.* xi. B.C. 1188.)

364. *Shibboleth.*—The *Ephraimites* being shut out from all share in these victories, from not having been invited to join in the war, contemptuously threatened to burn Jephthah, and his house. The conqueror gathered his forces and marched against these unreasonable Ephraimites, who were defeated, and put to flight. The Gileadites, the men of Jephthah, pursued them, and taking possession of the fords of the Jordan, stopped all who attempted to pass, saying, 'art thou an Ephraimite? 'if he said, nay; then said they unto him, say now '*Shibboleth*: and he said *Sibboleth*; for he could not 'frame to pronounce it right,' *Judg.* xii. 5, 6. This impediment in their speech discovered the *Ephraimites*, and 42,000 were slain. JEPHTHAH judged 6 years. B.C. 1182. The next was IBZAN ('Αβαισσάν, *labour*), of Bethlehem, who judged 7 years; B.C. 1175. Then came ELON ('Ελών, *splendid oak*), of Zebulun, who judged 10 years; B.C. 1165. After him ABDON ('Αβδών, *servile*), the son of Hillel ('Ελλήλ, *praise*), a Pirathonite, who judged 8 years. B.C. 1156. They flourished in the northern parts of Israel, and none of their exploits are recorded. *Judg.* xii. 1.

365. *Samson.*—On another occasion, when enslaved by the Philistines 40 years, God raised up *Samson* (Σαμψών, *splendid sun*), a man of prodigious strength, to deliver the Israelites from their persecutions:—An angel of God appeared unto the wife of *Manoah* (Μανώε, *rest*),

364. *What tribe quarrelled with Jephthah? What peculiarity of pronunciation is recorded as belonging to the Ephraimites?* 365. *Give a brief account of Samson, and of the deliverance he wrought for Israel?* O 2

of the tribe of Dan, who had been long barren, and promised her a son; but he was to be consecrated to God from his birth, as a Nazarite, and not to let a razor come upon his head. *Manoah* entreated God to confirm his faith; in reply an Angel appeared to them both, and they set before him a kid and a meat-offering; these as in the case of Gideon were consumed by fire from heaven, in the flame of which the Angel departed from them. The child as predicted was born, and called *Samson*, and the Spirit of the Lord came upon him. When 20 years of age, he became attached to a young woman of *Timnath* (Θαυνά, *portion assigned*), a Philistine city; an attachment to which his parents at first objected. One day journeying to Timnath, he met a lion in the way, which he seized, and slew by tearing him to pieces: shortly after, returning thither to celebrate his marriage with the Philistine woman, he observed the carcase of the lion tenanted by a swarm of bees, from whom he took a portion of their honey. This occurrence gave rise to the following *riddle* which he proposed at his marriage feast; he who guessed it within 7 days was to be rewarded 'with thirty sheets, (or shirts) and thirty changes of garments;' and if none could explain it, they were to make the like present to *Samson*. The *riddle* was:—'Out of the eater came forth meat, and out of the strong came forth sweetness.' (*Judg.* xiv. 14.). His companions could not answer the enigma; at length they forced his wife under a threat of burning her to death, to extract it from *Samson*, and communicate to them the solution: when they expounded it, he became enraged, and proceeding to Ashkelon, slew 30 Philistines, and gave their raiment to the persons who had answered the enigma: he then repudiated his wife, and returned home. Some time after his anger having subsided, he paid a visit to his wife; but her father not only refused him admittance, but declared that she had been since given in marriage to another. More irritated than before he now caught 300 foxes, and tying them in pairs, with a fire-brand between them, he turned them among the corn-fields of the Philistines, where the flames made great havoc. The Philistines immediately burnt to death *Samson's* wife, and her father, as the cause of the mischief; upon which *Samson* in revenge, smote the Philistines 'hip and thigh with a great slaughter.' B. C. 1116.

After this, *Samson* retired to the top of the rock *Etam* (Ἠτάμ, *place of ravenous creatures*), in Judah. The Philistines however determined on revenge, and having

encamped at *Lehi* (Λεχί, *jawbone*), called on the men of Judah to surrender him. These assembled to the number of 3000, and finding it impossible to ascend the rock and secure Samson, they begged of him to allow himself to be bound with cords, and to be delivered to the Philistines. He consented, and was no sooner brought within sound of the voices of the Philistines, who were shouting with exultation at his capture, than he broke his bonds, and with a jawbone he found in his way, slew 1000 of the enemy. Becoming oppressed with thirst, he cried unto the Lord. God opened a hollow in (*Lehi*, the jaw-bone); some say a rock (*Maktesh*); and there issued forth water. He next went to *Gaza* (Γάζερ, *place cut off*), where on being discovered, the enemy set a watch upon him; but SAMSON escaped at midnight by carrying away the gates of the city. He next became attached to *Delilah* (Δαλιλά, *delicate*), a woman of Sorek (Ἀλωρήχ, *choice vine*), who was bribed by the Philistines to obtain from him the secret of his strength. She tried the most seductive arts, but Samson repeatedly *deceived* her; at one time he said, 'if they bind me with 7 green 'undried withs I shall be weak;' she did so, and his enemies lying-in-wait, she exclaimed 'The Philistines be upon thee Samson,' and 'he brake the withs as a thread 'of tow is broken when it toucheth the fire:' at another time he said, 'if they bind me fast with new ropes;' this was attempted with the same result. At another time he said 'if thou weavest the 7 locks of my head with the web:' this was tried and was alike in vain: at length wearied with her importunities, he confessed his vow of Nazaritism, and said, 'if I be shaven, then my strength will go from me.' Seizing the opportunity when SAMSON lay asleep upon her lap, Delilah caused the hair to be shaven off. The Lord now left him, his strength failed, and the Philistines seizing him, put out his eyes, brought him down to Gaza, bound him with fetters of brass, and made him *grinder for the prison*. While in prison, however, at Gaza, his hair grew, and shortly after, when all the princes of the Philistines had met at a feast in the temple of their god, Dagon (Δαγών, *honoured fish*), they sent for Samson to make sport of him; after enduring their insults for a short time, he prayed to God, who restored to him his strength; when he seized the pillars that supported the temple, shook them till the building fell, and killed himself and all the lords of the Philistines, with about 3000 persons. SAMSON lived 38 years, but was judge of Israel about 20 years. *Judges* xvi.—1117. B. C. 2887. A. M.

366. **Profane History**—From the accounts in this book originated probably the ingenious fictions mentioned in profane history, such as the story of the *Sabine rape*: of *Nisus' hair*, and the *golden lock* given to Pterelaus by Neptune:—that of *Hercules*, and *Omphale*; of the *pillars of Hercules*; of the death of *Cleomedes Astypalaëus*; and of *Agamemnon*, and *Iphigenia*. *Dr. Gray.*

RUTH.

2686. A. M. 1318. B. C. (or 1245. B. C.)

367. **The Book of Ruth** is a kind of supplement to the *Book of Judges*, and an introduction to the Books of Samuel; it gives the history of *Ruth* ('*Poûθ*, *beauty*), a pious woman of Moab, who lived probably in the time of the Judge, *Shamgar*; about 133 years after the conquest of Canaan. 1318. B. C. 2686. A. M. Bp. Patrick says about the time of the Judicature of *Gideon*. 1245. B. C. 2759. A. M. (See *par.* 355.) It was written by the prophet Samuel. Some, however, attribute it to Hezekiah: and some to Ezra.

368. **Reference to Christ.**—The Book of Ruth is particularly valuable in handing down to us the *genealogy of Christ*; and proving the descent of David in the line of Judah, to which tribe the promise of the Messiah belonged. Some have thought that the descent of our Saviour from *Ruth*, a Gentile woman, was an intimation of the comprehensive nature of the Christian dispensation,—that all nations were to share in Him, and have hopes of His mercy: and 'be fellow-heirs of the same body and partakers of his promise.' (*Eph.* iii. 6.) This history also exhibits the great providence of God over them that fear Him.

366. What fictions in profane history are said to have originated from the accounts given in the Book of Judges? 367. What is described in the Book of Ruth? *By whom was it written?* 368. *For what is the Book of Ruth particularly valuable? and for what object was it written? How does it bear on the history of David?*

369. Ruth was a Moabitess, of that race descended from Moab one of the children of Lot, she had married *Mahlon* (*Μααλὼν*, *great infirmity*), one of the two sons of *Elimelech* (*Ελιμέλεχ*, *God of the king*), of Bethlehem-Judah. During the great scarcity in Israel, it appears, that *ELIMELECH*, although a man of great wealth, retired with his wife *Naomi* (*Ναομί*, *pleasantness*), and his two sons *Mahlon*, and *Chilion* (*Χελαιὼν*, *pining*), into the land of Moab east of the Dead-Sea to escape its pressure. Not long after arriving there *Elimelech* died; and his two sons, who had transgressed the commandment of the Lord by taking to them strange wives, died also. They had married two of the women of Moab; *Mahlon* had married *Ruth*, and *Chilion* had allied himself to *Orpah* (*Ὀρφα*, *the mane.*). *NAOMI* being thus 'reft of her two sons, and her husband,' and alone in the land of strangers determined on returning to Bethlehem-Judah. She urged her two daughters-in-law to go back to their own friends; *Orpah* yielded to her persuasions, but *Ruth*, from her attachment to *NAOMI* begged to accompany her. This was allowed her, and *Naomi*, with *Ruth* the Moabitess, her daughter-in-law, came to Bethlehem. (*ch. i.*)

370. *Boaz*.—Soon after their arrival, *Ruth* went to glean in the fields of *Boaz*, (*Βούζ*, *in Him is strength*), her kinsman, a rich citizen of Bethlehem, who was of the family of *Elimelech*, and of the posterity of *Pharez* (*Φαρέζ*, *breach*), a son of *Judah*; and she received from him great courtesy, and favour. (*ch. ii.*) Ultimately, under the directions of *NAOMI*, *Ruth* made known to *Boaz* her relationship to him: there was, however, a nearer kinsman than he, yet *Boaz* promised that if that other would not perform the right of a kinsman, as prescribed by the Levitical law and by custom, he, the next of kin, would do so. (*ch. iii.*) The law was—'if a man die, 'having no children, his brother (or next of kin) shall 'marry his wife and raise up seed unto his brother.' (*Matt. xxii. 24; Deut. xxv. 5. &c.*) The nearest kinsman resigned his claim, consequently *Boaz*, the next of kin, took *Ruth* to be his wife, and redeemed the inheritance

369. Give some account of *Ruth*. Give a brief abstract of the Book of *Ruth*. How was she connected with any of the Kings of Israel? 370. Who was *Boaz*? Of what tribe was he? What was the law of the Kinsman? Who was *Obed*?

of her former husband *Mahlon*. By this union with *Boaz*, *Ruth* had a son named *Obed* (*Ὠβήδ*, *serving*), who was father of *Jesse* (*Ἰεσσαί*, *wealth*), and therefore grandfather to *David*, from whose descent sprang the MESSIAH. (*ch.* iv.). See *Matt.* i. 5.

I. SAMUEL.

2849. A. M.

1155. B. C.

371. The two Books of Samuel were considered in the Hebrew canon, as one; and in the Vulgate they are termed the *First and Second Books of Kings*; as being two of the four Books containing the history of the kings of Israel, and Judah.

372. The Author.—These two Books derive their name from having been chiefly written by the prophet *Samuel*. He wrote the first twenty-four chapters of the *first* Book; the remainder is supposed to have been supplied by the prophets *Gad* (*Γάδ*, *good fortune*), and *Nathan* (*Νάθαν*, *given*): for in 1 *Chron.* xxix. 29. we read—‘Now the acts of DAVID the king, first and last, ‘behold they are written in the book of *Samuel* the Seer, ‘and in the book of *Nathan* the prophet, and in the ‘book of *Gad* the seer.’ *Samuel* could not have been the author of the whole of the two Books called after his name, because his death occurs in *ch.* xxv. of the first Book; and the remaining Chapters of the *first*, and the whole of the *second* Book describe events which occurred *after* Samuel’s death.

373. Contents.—The *First Book of Samuel* contains a space of about 100 years, namely, from the birth

371. What are the two Books of Samuel considered in the Hebrew canon? *By what other name are they known?* 372. Whence do the books of Samuel derive their name? Who was the author of them? *How do we know that Samuel was not the author of the whole of the two books called after his name?* 373. What period

of *Samuel*, 1155.* B. C. to the death of *Saul*, 1055. B. C.; and comprises the transactions under the government of *Eli*, and *Samuel*, and under *Saul* the first king; also the acts of *David* during the life-time of *Saul*.

374. *Elkanah—Hannah.*—A few years before *Samson* commenced his *judgeship*, circumstances somewhat similar to those attending the wife of *Manoah*, which resulted in his birth, also affected the wife of *ELKANAH* (Ελκανά, *God has redeemed*), a Levite of Mount *Ephraim*. *ELKANAH* had married *Hannah* (Αννά, *a gratuity*), who proving barren, he allied himself according to the authorized custom of that age to a second wife *Peninnah* (Πεννάνα, *coral*), by whom he had several children. This preying deeply upon the mind of *Hannah* led her to call upon God with importunate prayer to take away her reproach; and she engaged, if her prayers were heard, to faithfully devote her child as a *Nazarite* to the service of God. Her peculiar earnestness in the *Tabernacle* at *Shiloh*, led *Eli* to imagine that she was drunk, and he reproved her; but discovering his error, he joined in her supplications, and eventually a child was born: the name *Samuel* (Σαμουήλ, *asked of God*), was given to the infant in memorial of his being granted in answer to her prayers. When the days of his infancy had passed away, *Hannah* brought *Samuel* to the *Tabernacle* at *Shiloh*, and left him in charge of *Eli* to be devoted to the *Divine Services*, where we now shall hear of him; and the pious mother poured forth her gratitude in a sublime Hymn of Thanksgiving. (1 *Sam.* ii. 1—10).

375. *Eli.*—On the death of *Samson*, *ELI* (Ηλὶ, *adopted of the Lord*), the High-Priest, who had for some years governed *Israel*, but more as an ordinary magistrate, than as a 'deliverer' or 'Judge,' continued

of time is contained in the First Book of *Samuel*? *What transactions are comprised in this book?* 374. Who were *Elkanah*, and *Hannah*? Relate the birth of *Samuel*. 375. *In what capacity did Eli govern Israel? Give a short account of Eli? What was his crime?*

* These dates are variously reckoned. Horne considers this Book to cover a space of 80 years, from 2809. A. M. to 2949. A. M.; and in the margins of our Bibles the birth of *Samuel* is placed in 1171. B. C., and his death in 1060. B. C., making him 111 years old. Calmet gives the birth of *Samuel* in 1151. B. C., (Hales, in 1202. B. C.) and his death in 1050. B. C.

to exercise the same civil and priestly functions. He was of the race of *Ilthamar* ('Ιθάμαρ, *land of palm*). fourth son of *Aaron*, and the first of that branch who enjoyed the High-priesthood; but why it was transferred from the family of *Eleazar* ('Ελεάζαρ, *who God helps*), is not known. He however becoming aged, administered public affairs with much negligence, and with too much indulgence to his unworthy sons; whose conduct not only reflected great dishonour upon God, and brought contempt upon the priestly office; but the vices of their private life was so infamous as to pollute the very Tabernacle, disgrace the worshippers, and demoralize the whole people. Instead of being satisfied with the Priest's portion of the offering allowed by the Law, which was the right shoulder and the breast, (*Lev. vii. 32.*), they would order a flesh-hook of three teeth to be thrust into the seething-kettle, 'and all that the flesh-hook brought up the Priest took for himself.' And before God was served, and the fat burnt, they demanded the choicest portions; and if refused would take them by force. They moreover seduced the women who came to the Tabernacle, (*1 Sam. ii. 13—16. 22.*) ELI instead of punishing them for these enormities, administered but a mild and gentle reprimand; whereas by the Law, disobedient children were to be 'stoned to death.' (*Deut. xxi. 21.*). God therefore undertook the matter, and sent a prophet to remind ELI of the duties and responsibilities of the priesthood, and impress him with the awful extent of the prevailing corruptions, and that he honoured his sons above God; the Almighty then denounced the ruin of his family, and that he should not only see the affliction of the Tabernacle; but as a sign of the visitation being from God, his two sons *Hophni* ('Οφνί, *a pugilist*), and *Phinehas* (Φινεές, *mouth of brass*), should both die in one day (*1 Sam. ii. 30—34.*). The warning was ineffectual. God in mercy repeated it through the child *Samuel*, who now ministered in the Tabernacle in Shiloh, and was about 12 years of age. It appears, that when he was lying in the sacred tent, the Lord called *Samuel* by his name; he thinking it was the

What punishment was inflicted upon Eli? What befel the Ark? How did the two sons of Eli die? Of what were they to be the sign? What were their names? Who succeeded Eli?

High-priest immediately ran to *Eli*, saying, 'Here am I: for thou calledst me.' *Eli* said, 'I called not; lie down again.' (1 *Sam.* iii. 5). This having occurred three times, *Eli* at length perceived that the Lord had called him, and he told *Samuel* the next time to say 'Speak Lord for thy servant heareth.' He obeyed, and the Lord repeated the threatening which He had before denounced against the house of *Eli*. In the morning the High-priest enquired what the Lord had said to *Samuel*; and hearing a repetition of the doom that awaited his family, he exclaimed, 'It is the Lord. Let him do what seemeth Him good.' The day of retribution at length came. The Philistines renewed their assaults upon Israel, who fled in dismay before them: 4000 perished on the field of battle at *Eben-ezer*. As a last effort they sent to Shiloh for the 'Ark of God,' which on being brought into the camp revived the broken spirits of the Israelites. The Philistines now put forth all their energies, and again prevailed: the two sons of *Eli*, *Hophni* and *Phinehas*, who bore the Ark, were slain by the enemy, who also took possession of the 'Ark of the Lord,' and 30,000 Israelites were destroyed. The blind and aged *Eli*, who sat by the way anxious to learn the issue of the contest, being soon informed of the terrible calamity, fell backward from his seat, 'his neck brake, and he died;' and their widows dared not to make lamentation. *Psal.* lxxviii. 64. He was succeeded in the priesthood by his third son *Ahitub* (*Ἀχὶτῶβ*, brother of goodness), or as some say, *Ahiah* (*Ἀχιά*, brother of Jehovah); and in the government by *Samuel*. 1116. B. C. 2888. A. M. He was 98 years old; and 'had judged Israel forty years.' 1 *Sam.* iv. 12—18. These sad tidings coming to the ears of *Phinehas's* wife, whose time of delivery was near at hand, she prematurely brought forth a son, and named him *Ichabod* (*Ἰσχαβὴδ*, glory is departed), saying, 'the glory is departed from Israel.' (iv. 21.)

376. The Ark. — The Philistines on gaining possession of the 'Ark,' took it from *Eben-ezer* to Ashdod, and placed it in the temple of their idol Dagon (*Δαγὼν*, honoured fish); but his image immediately fell down, and was broken. They carried it about to other places; and under God's direction, it was so continued a source of

376. What circumstances attended the possession of the Ark by the Philistines? How long did they keep it?

affliction to them, that after detaining it but *seven* months, they restored it to the Israelites. When the 'Ark' was at *Bethshemesh* (Βαιθσαμύς, *house of the sun*), the inhabitants with irreverent and prying curiosity looked into it; upon which they were afflicted with a plague, that took off above 50,000 people:—the words '*fifty thousand, and three score and ten men*' are by some considered a mistranslation, and that it should be '*three score and ten men, fifty thousand*,' which implies the destruction of the Sanhedrim of 70 persons, 50,000 of the common people; while others think the interpretation to be '*three score and ten men, fifty out of a thousand men*;' i.e. only *seventy* were slain. (*Patrick*). The *Ark* was afterwards removed to Kirjath-jearim (Καριάθ 'Ιαρὶν, *city of woods*). 1 *Sam.* vi. 19—21.

377. *Samuel*.—The prophet *Samuel* (Σαμουὴλ, *asked of God*), succeeded to the government a few years after the death of *Eli*, and was the last of the Judges of Israel; he was the son of *Elkanah* and *Hannah*; and was devoted to the service of God as a Nazarite from his infancy. He was brought up at the Tabernacle in Shiloh, under *Eli*; and after denouncing God's displeasure against *Eli* for the wickedness of his sons; '*Samuel grew; and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord: and the Lord appeared again in Shiloh.*' The people acknowledged their transgressions, and submitted to the judgment of *Samuel*. The Philistines had been so terror-stricken by the afflictions which befell them during the possession of the 'Ark,' that they had not since made any aggressive attempt upon Israel. About 20 years had now expired, and *Samuel* strove to rouse the Israelites from their religious apathy, and elevate them from their national prostration. Gathering the whole congregation at *Mizpeh*, he called upon them in the name of God to put away Baal and Ashtaroth, and serve only the great Jehovah. But this great meeting so alarmed their old enemies the *Philistines*, that they hastily collected their forces and marched them against

377. Give a short account of *Samuel*? What circumstances attended his early life? Who was his mother? How was he called to the prophetic office? Who was the last of the Judges?

the Israelites at Mizpeh. *Samuel* prayed in their behalf, and offered a Burnt Offering. God heard them, and dispersed the Philistines by means of a violent thunder storm. The Israelites pursued them and recovered all the cities lost in this encounter: and so complete was the victory that the Philistines did not trouble Israel for some time, 'for the hand of the Lord was against the Philistines all the days of Samuel,' (1 *Sam.* vii. 13.) Samuel now proceeded to improve the moral and social condition of the people, making yearly circuits to *Bethel*, *Gilgal*, and *Mizpeh*: he also provided for their education by maintaining the 'Schools of the Prophets;' and so conducted his judicature as to bring prosperity and happiness on the people. Age, however, relaxing the vigour of his administration, he appointed his two sons *Joel* ('*Ιωήλ*, *the Lord is God*), and *Abia* ('*Αβιά*, *Father of the Lord*), to assist him.

378. *Saul made king.* — The two sons of *Samuel*, however, 'walked not in his ways, but turned aside after 'lucre' and took bribes, and perverted judgment.' (1 *Sam.* viii. 3.) Wherefore the elders of Israel fore-seeing the evils they thought would be likely to follow the death of *Samuel*, came to the prophet at Ramah, saying—'thou art old, and thy sons walk not in thy ways; now 'make us a king to judge us like all the nations.' (1 *Sam.* viii. 5.). *Samuel* grieved at this request, as showing a formal rejection of God's own government, prayed unto the Lord; Jehovah answered him, and permitted him to accede to their request, yet at the same time to protest against so evident a mark of their unfaithfulness. Samuel, with God's permission, then anointed *Saul* (*Σαύλος*, *asked for*), of the tribe of Benjamin as the King of Israel. 1095. B. C. This monarch, however, some years afterwards not having adhered to the injunctions of God conveyed to him by the prophet to utterly destroy the Amalekites, 'it repented God that he had set him 'up to be king:' in consequence of this, *Samuel* at the command of God privately anointed *David* to be *Saul's* successor. (1 *Sam.* xvi. 13.). After the lapse of a few years from this event, *Samuel* died, 1057. B. C., about two years before *Saul*, at the age of 98 years, deeply

378. *What causes led to the establishment of monarchy among the Hebrews, and when? When did Samuel die?*

lamented by the whole nation; and after having judged Israel *forty* years.* His remains were interred at Ramah. ('*Ραμὰ lofty place*), the place of his usual residence. (1 Sam. xxv. 1.)

379. Saul, the son of *Kish* (*Kís, bird snaring*), of the tribe of Benjamin, was the first king of the entire tribes of Israel. From their quitting Egypt up to this time, they had been under God's immediate government, which has been termed a *Theocracy*. Saul had been sent to look for his father's asses, and when at Ramah, he made enquiries of *Samuel* respecting them: the prophet under divine guidance foretold to him his high destiny, and privately anointed him King, 1095. B. C. The prophet then confirmed his election by three signs, predicting three events that would happen to him on one day: *1st*, two men should meet him by Rachel's sepulchre, and inform him that his father's asses were found, and that there was great sorrow for his absence: *2ndly*, three men would meet him in the plain of Tabor (*Θαβώρ, stone-quarry*), going to Bethel, one carrying three kids, another three loaves, and a third a bottle of wine for sacrificing, and they would salute him, and present him with two loaves: *3dly*, he should meet in the city of the Philistines a company of prophets with instruments of music, and they would prophesy, and the Spirit of God would come upon him, and he should prophesy with them, and be turned into another man. (1 Sam. x. 2—7.). These events occurred as foretold. *Samuel* then summoned all Israel to Mizpeh, and, after recounting the mercies of God to them, and alluding to their rejection of the Lord by asking for a king, he commanded them to choose by lot who should reign over them. The lot fell to the tribe of Benjamin, the family of *Matri*, and to the person of *Saul*. When presented by the prophet the people then shouted "God save the King" (*May the king live*).

380. *Saul* now returned to his agricultural pursuits at Gibeah; but it was not long before he was

379. Give a brief account of *Saul*. Of what tribe was *Saul*? What were the three signs which were to happen on one day to *Saul*, by which *Samuel* assured him that God was with him. 380. When was the kingdom confirmed to *Saul*?

* In 1 Sam. vii. 15. we read 'and Samuel judged Israel all the days of his life.

called upon to oppose *Nahash* (*Naás, serpent*), the Ammonite King, who had invested Jabesh-Gilead with a vast army: the inhabitants, unable to hold out, were about to surrender and submit to lose their right eyes, which would totally unfit them for war. *Saul* now collected 300,000 Israelites, and 30,000 men of Judah, and by hasty marches surprised *Nahash*, and completely routed his numerous forces. SAMUEL, in the midst of the rejoicing consequent on this splendid victory, invited the people to meet him at Gilgal. Here after challenging the multitude to speak, if they could, against his own administration over them, he confirmed the kingdom to *Saul* with sacrifices and festivities: but at the same time he spoke again of God's past providences in their behalf, and of their sinfulness in preferring a King to the government of Jehovah; and to prove that God was really opposed to such a proceeding, SAMUEL brought down storms of thunder and rain upon their wheat-harvest. The terror-stricken people were however soon re-assured by the prophet, who declared that, if they followed the Lord, the Lord would not forsake them; but if otherwise, 'ye shall be consumed, both ye and your king:' teaching them that no King or government could protect them, independent and apart from the presence and blessing of their God. B. C. 1095. (1 *Sam.* xi.; xii.).

381. *Saul's first error.*—After a lapse of two years, *Saul* being anxious to relieve Israel from the oppression of the Philistines,—who to maintain their power had removed all the smiths into their own land, so that the Israelites should be compelled to carry thither their tools and instruments to be sharpened,—the King collected a force of 2000 men at *Michmash* (*Maxuás, treasure*), and placed 1000 more under his son *Jonathan* (*Ἰωάθαν, the Lord gave*), at Gibeah of Benjamin. *Jonathan* seized an opportunity of assaulting *Geba* (*Γαββὰ, hill*), a garrison of the Philistines: which brought down upon Israel an immense host of the enemy. *Saul* now collected his forces at Gilgal, whither SAMUEL had promised to come to him in 7 days. The people however becoming alarmed at the numbers of the Philistines continued deserting the King's standard till only 600 men were left. *Saul* in this hour of trial forgetting God,

and growing impatient of the delay of SAMUEL, ventured himself to offer the sacrifices, and perform the priestly functions. SAMUEL, arrived in the midst of this unwarrantable haste, and after denouncing his unfaithfulness, informed him that the Lord had determined in consequence of this act that the Kingdom should not continue in his family. The prophet then left him. *Saul* in dismay went to Gibeah to watch the enemy: but his son *Jonathan*, full of faith in God, and with only his armour-bearer, stealthily climbed the Philistine fortifications, and the two threw themselves upon the first band they encountered. God miraculously aided them; the panic-stricken host fled in all directions: *Saul* quickly led on the pursuit, and Israel was that day mightily delivered. The King's hastiness would even now have sacrificed his valorous son; for to complete the ruin of the Philistines by keeping up the pursuit, he had proclaimed 'Cursed be the man that eateth before the evening.' *Jonathan*, unaware of this prohibition, being exhausted with exertion, tasted a little honey. *Saul* hearing of this condemned him to instant death: but the people looking upon *Jonathan* as their deliverer, with united determination resisted, and 'rescued *Jonathan*, that he died not.' B.C. 1093. (1 Sam. xiv.) *Saul* continued to signalize himself against the enemies of Israel, defeating the Ammonites, Philistines, Moabites, Amalekites, &c.; but in all his successes he exhibited some disobedience, some impetuosity of spirit, that brought upon him the anger of *Samuel*, and which finally occasioned his being rejected of God, and deserted by the prophet; especially in the war with the Amalekites.

382. *Saul's rejection*. — The Almighty having determined on the extirpation of the Amalekites, a people descended from Canaan lying between the Dead, and the Red Seas, SAMUEL by Divine authority directed *Saul* to march against them, and destroy them utterly, without exception or reserve of persons, cattle, or property. The King, with 200,000 footmen of Israel, and 10,000 men of Judah, advanced to the task, and overwhelmed them from Havilah even unto Shur: but he was tempted to save *Agag* (*Ἀγάγ*, *blazing*), the King of Amalek, and bring home the best of the cattle, and spoil, under a

pretence of sacrificing them to the Lord. SAMUEL, apprized by God, of this disobedience, was ordered to proceed to *Saul*, and sternly rebuke his sinfulness, and add 'Because thou hast rejected the word of the Lord, 'He hath also rejected thee from being King.....The 'Lord hath rent the Kingdom of Israel from thee this 'day. AGAG was executed by the prophet in the face of the King, and SAMUEL returned to Ramah and 'came no more' to see *Saul*. B. C. 1079. (1 *Sam.* xv.).

383. *Saul*, and *David*. — SAMUEL was then commanded by Jehovah to proceed to the house of *Jesse* in Bethlehem, and anoint *David* (*Δαυίδ*, *beloved*), as the successor of *Saul* (see *postea*). 'The spirit of the Lord (now) departed from *Saul*, and an evil spirit from the 'Lord troubled him.' (1 *Sam.* xvi. 14.) This produced a state of melancholy, and hypochondriasis, which found relief only in the music of *David*, whose skill upon the harp led to his introduction to the King. *Saul* having recovered was so pleased with the youth, that he retained him in the royal service, and appointed him his armour-bearer; and was doubtless ignorant of his election to be his successor.* Soon after, the Philistines having renewed their attacks on Israel, *Saul* collected his forces to oppose them: but his people were deterred from fighting by the appearance of a huge giant, named *Goliath*.

384. *Goliath* (*Γολιάθ*, *exile*), of Gath a descendant of the Rephaim, was 6 cubits and a span high, with the staff of his spear like a weaver's beam: his coat of mail weighed 5000 shekels of brass, and his spear's head 600 shekels of iron. This Philistine challenged the Israelites to single-combat, and to stake the independence of each side on the issue. None dared to meet him, although *Saul* offered the hand of his daughter, and great honours. *David* hearing of it, and being stung by the insolent defiance of *Goliath*, who impugned the protection of God,

383. Who was elected to succeed him? *What occasioned the ill-will of Saul against David?* 384. Who was *Goliath* of Gath?

* The Scripture narrative implies that on the recovery of the King, *David* returned home to his usual shepherd occupation; and yet, when next in the camp, he and his parents are unknown to *Saul*. To reconcile this apparent contradiction, some Biblical critics (as Bp. Horsley, Mr. Townsend, &c.) have suggested that 1 *Sam.* xvi. 14—23, should be read between the 9th, and 10th verses of ch. xviii. Others (as Kennicott, Pilkington, Dr. Adam Clarke, &c.) look upon the passages, 1 *Sam.* xvii. 12—31, 41, 50, 55—58, as unauthorized interpolations—not being found in the *Septuagint*, or any other ancient Version of the Scriptures besides the Alexandrine—and would therefore read 1 *Sam.* xvii. 1—11. 32—40, 42—49, 51—54. xviii. This is deserving of attention.

accepted the challenge: and dispensing with the armour furnished him by the King, he took but his sling and a few smooth stones, and advancing towards the giant, he exclaimed—‘I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied,’ and immediately slang a stone into the forehead of *Goliath* which felled him to the ground. *David* then rushed upon him, and cut off his head with his own sword. The Philistines seeing the fate of their champion turned their backs, and were routed with immense slaughter. B. C. 1064. (1 *Sam.* xvii.). This action obtained for *David* promotion from the King, who made him a captain over 1000, and it also gained him the friendship of *Jonathan*; but the praises of the people, and the songs of the Hebrew women out of all the cities of Israel, proclaiming—‘Saul hath slain his thousands, and *David* his ten thousands,’ roused against the youth the bitter jealousy and permanent malice of the monarch, whose excited feelings brought a return of his old malady. B. C. 1063. (1 *Sam.* xviii.).

385. *Saul persecutes David.* — *David* again willingly played before the King to divert his melancholy; but *Saul* twice attempted his life with a javelin. Ashamed of this treatment, he afterwards proposed that *David* should marry his eldest daughter, *Merab*, (Μέροβ, *multiplication*), but she was given to another, to one *Adriel* (Ἑσδριήλ, *flock of God*), the Meholathite, before it was accomplished. *Saul* then promised him another daughter, *Michal* (Μελχόλ, *little stream of water*), if he would slaughter 100 Philistines; *David* soon returned with the trophies of 200, and at last received the King’s daughter, *Michal*. *Saul* however was determined to get rid of the young warrior, although he ‘knew that the Lord was with *David*.’ *Jonathan* tried to appease his father, and a pretended reconciliation was effected, but when *David* again played before the King, he once more threw a javelin at him. *David* fled to his house, and only escaped his pursuers by being let down from the window, while his wife, putting an image in the bed, covered it over with the clothes, and reported him to be sick. *David* hastened to SAMUEL at Naioth in Ramah, whither the messengers of *Saul* followed him; but when they reached Naioth a spiritual visitation diverted them from their purpose, and

385. Did *David* marry *Saul*’s daughter? What befel him soon afterwards?

they prophesied; other messengers were similarly affected; and again a third time; and *Saul* also, who followed, himself prophesied. (1 *Sam.* xix.) David now secretly returned home; and the day approaching when it was usual for him to sit at meat with the King, he had an interview with his friend *Jonathan*, who after urging him to hide himself, promised to frame excuses for his absence; and to inform him of the disposition of his father by the shooting of three arrows: if they fell on this side of the lad and he sent to pick them up, David might return, but if he shot beyond the lad, he was to fly.—*Saul* seeing David's 'seat empty,' and learning from *Jonathan* no satisfactory reason, the King in his rage hurled a javelin at his son; who avoiding it immediately hastened out, appraised David of his danger, and taking leave of him sent him away. B. C. 1062. (1 *Sam.* xx.)

386. *David flies to Nob.* — *David* now hurried to *Nob* (Νοβᾶ, *high place*), where he requested some refreshment of *Ahimelech* (or *Abimelech*, Ἀβιμέλεχ, *brother of a king*) son of *Ahitub* the priest, who having no other than the shew bread, presented him with the hallowed loaves, (alluded to in *Mark* ii. 26.); and being without weapons, *David* also asked *Ahimelech* for any he might have in his possession, and the priest gave him the sword of *Goliath*. *Ahimelech* however was not aware of *Saul's* ill-will to *David*. The fugitive not considering himself safe here, now fled to *Achish* (Ἀγχοῦς, *feared*), King of *Gath* (Γέθ). These Philistines having recognized him, he feigned madness, and 'scrabbled on the doors of the gate,' and let his spittle fall down upon his beard.' (1 *Sam.* xxi.) *David* quickly escaped to the cave of *Adullam* (Ὀδολλάμ, *justice of the people*), near *Bethlehem*, where, after having confided his parents to the care of the King of *Moab* at *Mizpeh*, his friends met him and brought him followers of the rough and discontented people, who together numbered 400 men. In the mean time, *Saul* being informed by his herdsman, *Doeg* (Δωήκ, *fearful*), an Edomite, of *David's* visit to *Nob*, he sent for *Ahimelech*, and the rest of the priests, and charging them with treason in succouring *David*, he ordered them to be put to instant death. *Doeg* alone of his servants would execute the deed and there fell on that day 'four score and five' priests; the

386. What did David at Nob? Why did he counterfeit madness? Why did Saul destroy Ahimelech and the priests of Nob? Who escaped?

city of *Nob* also, with its inhabitants, cattle, and property, *Saul* utterly destroyed. *Abiathar* ('Αβιάθαρ, *father of plenty*) one of the sons of *Ahimelech*, alone escaped the massacre, and fled to *David*. B. C. 1061. (1 *Sam.* xxii.)

387. *Saul pursues David*. — Directed by the prophet *Gad* (Γαδ, *good fortune*), *David* left *Adullam*, and returned to the forest of *Hareth* (Σαρίκ, *a cutting*), in *Judah*: while here, the Philistines having attacked *Keilah* (Κεῖλάμ, *fortress*), *David* under the guidance of the Lord, smote the Philistines, rescued the city, and obtained considerable booty. *Saul* hearing of the exploit, advanced against *David*, who inquired of the Lord, and learning that the ungrateful citizens would deliver him up to his enemy he retired with about 600 followers into the wilderness of *Ziph* (Ζίβ, *borrowed*), where *Jonathan* secretly visited him to console him. *Saul* and the *Ziphites* followed him to the hill of *Hachilah* ('Εχελᾶ, *dark*), and thence to *Maon* (Μαών, *place of residence*); but the King being called away by an invasion of the Philistines, *David* retired to the strongholds of *Engedi* ('Εγγαδδι, *fountain of the kid*). 1061. B. C. (1 *Sam.* xxiii.)

388. *Saul in David's power*. — After repelling the Philistines, *Saul* renewed his pursuit after *David*, attended by 3000 men: the vigilant fugitive surprised the King whilst he lay asleep in a cave, in the interior of which he and his men had previously concealed themselves; *David* refused to injure the Lord's anointed, and merely cut off the skirt of the King's robe; he then proceeded to a distance, and exhibiting it to the monarch in proof of his wishing him no harm, reproached *Saul* with his relentless hatred; this generous deed excited the King to tears, and feeling convinced that *David* was appointed to succeed him, he implored him not to put to death any of his family. *David* consented with an oath. 1061. B. C. (1 *Sam.* xxiv.) *David's* position in *En-gedi* is alluded to in *Psalms* xxxi.

389. *Nabal and David*. — *Samuel* now died, and was buried at *Ramah*, 1060. B. C. *David* at this period went into the wilderness of *Paran*, where his provisions failing him, he applied in his distress to *Nabal* (Νάβαλ, *foolish*), a rich man of *Carmel* (Χέρμελ, *fruitful field*), a descendant of *Caleb* of the tribe of *Judah*. He possessed

387. What happened to *David* at *Keilah*? 388. On what occasion did he spare the life of *Saul*? 389. Who was *Nabal*, and under what circumstances did *David*

3000 sheep, and 1000 goats, which David had protected whilst in the neighbourhood; and as it was now shearing time, *Nabal* kept open house; but he was of a churlish and coarse disposition and insolently refused David's request. The young warrior determined to punish this conduct by putting *Nabal*, and his family to the sword. *Abigail* ('Αβιγαία, *father of exultation*), however, the wife of *Nabal*, hearing of what had passed, became alarmed, and hastily loaded several asses with provisions of all kinds, and unknown to her husband went forth with her domestics to appease the wrath of David. On appearing before him, she censured her husband's inhospitable conduct, saying—'Let not my Lord, I pray thee, regard this 'man of Belial, even *Nabal* (*folly*); for as his name is, so 'is he; *Nabal* is his name, and *folly* is with him;' and she intreated David's favour. Her presents were received, and being assured of forgiveness, *Abigail* returned home. Finding her husband drunk, she deferred communicating to him his lately impending danger till the morning. *Nabal* on hearing it fainted with emotion, and '10 days 'after the Lord smote *Nabal* that he died.' *David*, however, had been so pleased with the conversation and address of *Abigail*, that on being informed of this event, he married her. His former wife *Michal*, the King's daughter, having been given to *Phalti* or *Palti* (Φαλτιήλ, *deliverance of the Lord*), the son of *Laish* of *Gallim*, (Γαλλείμ, *fountains*), *David* also took to wife *Ahinoam* ('Αχινοόμ, *brother of grace*), of *Jezreel*. B. C. 1060. (1 *Sam.* xxv.)

390. *Saul* in *David's* power again. — *David* wandering from *Paran* to the wilderness of *Ziph*, once more came to the hill of *Hachilah*. *Saul*, informed of his retreat, went in search of him with *Abner* ('Αβεννήρ, *father of light*), his general, and 3000 chosen men. After pitching their tents *Saul* laid down in the trench and slept, when *David* accompanied by *Abishai* ('Αβессά, *father of gifts*), stole down into the camp, and unperceived took away the King's spear from his bolster, and a cruse of water from his side; then returning to the opposite hill, he called aloud to *Abner*, and after reproaching him for his negligence, he touchingly rebuked *Saul's* inflexible enmity. Although the King a second time acknowledged the generous conduct of the fugitive, and confessed his own cruelty and sinfulness, (1 *Sam.* xxvi.), yet *David*

marry Abigail? What does Nabal signify? 390. What did David at Ziph? At Ziklag?

could not trust to his sincerity, and therefore retired with his 600 followers to his heathen friend, *Achish* at Gath, with whom he continued a year and 4 months. The Philistine gave him *Ziklag* (Σεκελάκ, *outpouring of a fountain*), for his residence; from which place David made several successful inroads upon the Geshurites, Gezrites, and Amalekites, the old enemies of Israel, leaving *Achish* to suppose that his assaults had been made against Judah. B. C. 1058. (1 Sam. xxvii.).

391. **David at Ziklag.**—*Achish*, rejoicing in so serviceable an ally, now united his forces with the other Philistine lords in an invasion of Israel, taking David and his band with him. But the friends of *Achish* mistrusting David's fidelity insisted on his being sent back. *David* sensible of his embarrassed position gladly returned; but on reaching *Ziklag*, found it had been plundered and burnt during his absence by the Amalekites, and all the people with his own wives and property carried off. Having called upon *Abiathar* the priest to enquire of the Lord: under Divine guidance *David* went in pursuit of the Amalekites, and being informed of their whereabouts by a famished Egyptian, he came up with them and regained the whole of the persons and property they had taken, with an immense amount of booty besides. This he divided into certain portions which he sent as presents to the principal elders of Israel with a view of gaining the good opinion of the nation at large. (1 Sam. xxix. xxx.)

392. **The Witch of Endor.**—In the meantime, *Saul* had collected his forces at *Gilboa* (Γελβονέ, *bubbling of a fountain*); but becoming alarmed and bewildered at the formidable array presented by the Philistines in Shunem, and knowing that from his wickedness he was shut off from the privileged means of access to God, 'who answered him not, neither by dreams, nor by Urim, nor by prophets,' he sought for one of those 'diviners,' who professed to hold communion with the invisible world. These persons were forbidden by the Mosaic Law, and *Saul* had been very active in exterminating them. When therefore he was informed of a woman 'familiar with spirits' living at *Endor* (Μαγεδδῶρ, 'Αενδῶρ, *fountain of habitation*); he disguised himself, and paid a visit to the celebrated 'witch.' She, after exacting an oath of the stranger that he would not inform against her, demanded whom she should bring before him. *Saul* answered 'Bring me up Samuel.'

391. What befel Ziklag? 392. What were the circumstances connected with the witch of Endor?

The witch proceeded with her sorceries; presently *Samuel*, by God's permission, and to the astonishment of the old crone, stood before them. She now discovered to her great alarm that her visitor was no other than the King himself. *Saul* hastily quieted her fears, and then addressing the prophet, he bemoaned his miserable condition, and begged *Samuel* to tell him what he should do in his distress. The prophet informed him, that the Kingdom was given to *David*, adding—'The Lord will also deliver Israel with thee into the hands of the Philistines: and to-morrow shalt thou and thy sons be with me.' The unhappy King fell prostrate at this intelligence, but recovering through the kindness of the old woman, he returned to his army at *Gilboa*. B. C. 1056. (1 *Sam.* xxviii.)

393. *Saul's death*.—On the next day, the Philistine host advanced to the conflict, the Israelites were hard pressed, and ultimately fled in all directions: to add to their dismay, *Jonathan*, *Abinadab* (*Ἀμιναδάβ*, father of liberality), called also *Ishui* (*Ἰεσίου*, equal), and *Malchishua* (*Μελχισουά*, king of help), the three sons of *Saul*, were slain, and the king himself dangerously wounded. *Saul* believing his case desperate, desired his armour-bearer to kill him; who refusing, 'he fell on his own sword, and his armour-bearer fell likewise upon his sword, and died with him;' 1055. B. C. after a reign of 40 years. (1 *Sam.* xxxi. 2—4.) His armour was taken by the Philistines, and his body hung against the walls of *Bethshan* (*Βαιθσάν*, house of rest), till it was rescued by the inhabitants of *Jabesh-gilead* (*Ἰαβεὶς, Γαλαάδ*, dry), who burnt and buried it; but it was subsequently interred with becoming respect by *David*. Some time after *Saul's* death, seven of his sons were destroyed by the *Gibeonites*, by way of atonement for his slaughter of that people. (2 *Sam.* xxi. 6.) *SAUL* was a man, noble in appearance, valiant in fight, and prudent in council; and possessed of great physical powers and mental abilities: but in consequence of his transgressions against Divine authority, he entailed upon himself much unhappiness, upon his country many calamities, and upon his family ultimate ruin.

393. *How came Saul by his end? What four persons died with him? Which of his misdeeds involved his family in great calamity after his decease?*

394. **The Theocracy.**—Up to the appointment of *Saul*, the Hebrew nation or Israelites had existed as a people under the immediate government of God upwards of 800 years. From the call of *Abraham*, in 1921. B. C., to the *Exodus*, in 1491. B. C., are 430 years; and from the *Exodus* to the anointing of *Saul*, in 1095. B. C., are nearly 400 years more.

395. Here follows a brief Sketch of the **History of the Hebrews** from the *Call of Abram* to the establishment of the *Monarchy*. At a very remote period a man of *Ur* in *Chaldea*, named *Abram* was called by God to quit the home of his fathers, (1921. B. C.) and he journeyed with his family and herds into the land of *Canaan*; he remained there till famine forced him into *Egypt*, whence after some time he returned. From his great faith he obtained important blessings from God, who established a covenant with him, instituted the rite of circumcision, and changed his name to *Abraham*. He had two sons; the elder, *Ishmael*, by *Hagar* the handmaid of his wife, who became an outcast, and the father of the tribes of *Arabia*; and the younger, *Isaac*, by his wife *Sarah*, who was the 'child of promise,' and born to him when he was 100 years old (1896. B. C.) When *Isaac* reached his 25th year, *Abraham* was called to offer him as a sacrifice to the Lord in trial of his faith, (1871. B. C.): but an angel interposed. A few years afterward *Isaac* married *Rebekah* (1858. B. C.) by whom he had two sons, *Esau* and *Jacob*. *Esau* the elder sold his birthright to his younger brother, and became the father of the *Edomites*. *Jacob* having obtained his father's blessing proceeded to *Padan-Aram*, (1759. B. C.), where he married the two daughters of his uncle *Laban*, *Leah* and *Rachel*; by these with their handmaids he had twelve sons, who became the fathers of the twelve tribes of '*Israel*,' a name given to *Jacob* from the circumstance of his wrestling with the angel of God for a blessing, and prevailing (1739. B. C.). One of these sons called *Joseph*, who was sold into *Egypt* as a slave (1728. B. C.), became in an extraordinary manner

394. How many years had the Israelites existed under the immediate government of God? How long from the Call of *Abram* to the *Exodus*, and from the *Exodus* to the anointing of *Saul*? 395. Give a brief outline of the history of the Hebrews from the Call of *Abram* to their settlement in *Canaan* with the dates of the principal events during that period.

vizier to the king of Egypt; he invited his father and his brethren to that country, with their flocks and herds, who came and dwelt in *Goshen* (1706. B. C.). the entire family amounting to 70 persons. After a long period they had multiplied to such an extent as to excite the jealousy of the Egyptian monarch, who imposed heavy taxes upon them, and to check their increase ordered all the male children of the Israelites to be destroyed at birth. At this time *Moses* was born (1571. B. C.), who was providentially saved, and brought up by Pharaoh's daughter in 'all the wisdom of the Egyptians.' When 40 years old, seeing an Egyptian ill-treat an Israelite, he slew the Egyptian and fled into the land of Midian (1531. B. C.). While there, he received the command of God to lead the Israelites out of Egypt (1491. B. C.); he proceeded with his brother *Aaron* to demand of Pharaoh their release: but the king refused. Ultimately by performing many miracles, and inflicting many plagues, they compelled the reluctant monarch to let his slaves depart. Among the miracles was one which gave rise to the institution of the 'PASSOVER.' Pharaoh, however, regretting their departure pursued them, but he and all his host perished in the *Red Sea* (1491. B. C.) During their wanderings in the wilderness, they were wonderfully preserved by God, and received from His Almighty hand at Mount Sinai, the '*Tables of the Law*;' and instructions Ceremonial and Civil; with directions for the erection of the *Tabernacle* (1491. B. C.). The sins of the people, and their mistrust of God's providence, and refusal to take forcible possession of the Promised Land, entailed upon them 40 years wanderings in the Wilderness, till all the degenerate race who had left Egypt had died off; at the expiration of that time, their inspired legislator led them to the borders of Canaan, and having appointed *Joshua* to be his successor, *Moses* died aged 120 years (1451. B. C.). Under the guidance of *Joshua*, Israel passed the *Jordan*, and in the course of seven years overthrew 31 kings, who opposed their occupation of the country. *Joshua* then divided the land into 12 portions: he assigned to the tribe of *Levi* 48 cities; and to make up twelve tribes, he admitted the descendants of Joseph, as the two tribes of *Ephraim* and *Manasseh*. After they were thus settled in Canaan, *Joshua* died. 1443. B. C. (according to Usher; or 1426. B. C. according to Tomline.)

396. After the death of *Joshua*, each tribe had a governor of its own, called the '*Princes of the People*:' but as they intermixed with the neighbouring nations they gradually fell from the service of Jehovah to the worshipping of idols. Being deserted by God for their ingratitude, they were repeatedly *enslaved* by their enemies the Moabites, Canaanites, Midianites, Ammonites, and Philistines; but repenting of their wickedness, the Almighty raised up *Judges* on extraordinary occasions to deliver them from their troubles, and oppression: the first of these was *Othniel*, (1405. B. C.) The dignity was for life, but the succession was not constant; nor did their jurisdiction extend over all the tribes. In the time of *Eli*, whose leniency to his wicked sons involved the ruin of himself and family, the *Ark* was taken by the Philistines; but miraculously preserved, and restored seven months afterwards. (1116. B. C.). The last Judge was *Samuel*, who governed the people much to their happiness and advantage; till the evil courses of his sons, whom he had taken to assist him on account of his infirm age, led the people to desire a *King* (1100. B. C.). Samuel, under the guidance of God, complied with their wishes, and after warning them of the consequences appointed *Saul* to be their king, (1095. B. C.): thus establishing the Hebrew *Monarchy*, after having been under the government of fourteen *Judges* for a period of 348 years. (T'omline says 331 years.)

397. The '*Land of Canaan*' was originally peopled by the posterity of Canaan, the son of Ham (*Gen.* x. 6.); and from having been promised to the seed of Abraham by the Almighty, (*Gen.* xii. 7; xiii. 15.), it acquired the appellation of the '*Land of Promise*,' (*Heb.* xi. 9.). It took the name of the '*Land of Israel*' from the Israelites, the descendants of Jacob, having settled themselves there; and subsequently it gained the name of the '*Land of Judah*' from the superior influence of that tribe. After the Babylonish Captivity it was called by Zechariah '*The Holy Land*,' (*ch.* ii. 12.). From the Philistines, who dwelt along the Mediterranean Coast, it acquired the name of '*Palestina*' (*Exod.* xv. 14.): but by heathen writers it was known as *Syrian Palestine*, *Syria*, and

396. Describe briefly the condition, and government of the Hebrews from their settlement in Canaan to the establishment of monarchy; and date the most important events during that period. 397. What several appellations have been given to the Land of Canaan? How far did it extend

Phœnicia. It was about 170 miles long, and 80 broad, and extended according to the promise of God from the 'river of Egypt' (Nahal or Nile) unto the 'Great River,' the river Euphrates. (*Gen.* xv. 18.) MOSES defines it, as bounded on the north, by Lebanon and Syria; on the south, by the river of Egypt, the desert of Zin, the southern coast of the Dead Sea, and the river Arnon; on the east, by Arabia Deserta, and the lands of the Ammonites, Moabites, and Midianites; and on the west, by the Mediterranean or 'GREAT SEA.' (*Numb.* xxxiv.) Near the northern extremity of the land stood the city of *Dan*, and near the southern the city of *Beersheba*; hence, the expression, 'from Dan to Beersheba,' to denote the whole length of the land of Canaan. Its conquest was commenced by Moses, who took possession of the lands of *Sihon* king of the Ammorites, and of *Og* king of Bashan, on the eastern coast of Jordan; and gave them to the tribes of *Reuben*, *Gad*, and half of *Manasseh*. (*Numb.* xxi. ; *Josh.* xii. 2—6.) JOSHUA overthrew 31 kings on the western side of Jordan, and divided the whole of this tract of country with what was yet to be conquered, (as mentioned in *Josh.* xiii.) among the remaining nine and a half tribes (*Josh.* xii.) After the death of Joshua, *Judah* and *Simeon* overthrew certain of the Canaanites and Perizzites, with *Adoni-bezek*, their king; and took several cities. The three sons of Anak, were likewise slain. The tribe of *Ephraim* also gained some advantages: but the Israelites did not thoroughly drive the Canaanites out of the land, choosing rather to put them to tribute (*Judg.* i.): the consequence of which was that the Lord in His anger allowed these nations, to remain among the Israelites to prove them; viz. 'five lords of the Philistines' (i. e. of *Gaza*, *Ashdod*, *Eskelon*, *Gath*, and *Ekron*), and 'all the Canaanites, and Sidonians, and the Hivites that dwelt in Lebanon: and the children of Israel dwelt among the Canaanites, Hittites, and Ammorites, and Perizzites, and Hivites, and Jebusites. (*Judges* iii.) With these they intermarried, and consequently were led to forget the Lord their 'God, and to serve Baalim,

to the north, and to the south? and to the east, and to the west? What portion was conquered under Moses? and under Joshua? How far did it extend in the time of the Judges? Who of the old inhabitants were left to dwell among the Israelites? How did these affect the Israelites? What was the consequence? What were the conquests of David? What was the extent of their possessions in the time of Solomon?

and the groves:' therefore the anger of the Lord 'was hot against Israel, and He sold them into the hand' of the neighbouring kings for their ingratitude, and to bring them to repentance (*Judges* iii. 3—8.). On the accession of *David*, that monarch drove the Jebusites out of Jerusalem, (2 *Sam.* v. 6), and conquered the Philistines and Moabites, (viii. 1, 2; xxi. 22.), and Ammonites (xii. 31.); but it was not till the reign of *Solomon* that the Israelites were in full possession of the *Promised Land*. That king divided the country into twelve provinces, and 'reigned 'over all kingdoms from the river (Euphrates) unto the 'land of the Philistines, and unto the border of Egypt,' 1 *Kings* iv. 21, 24.

398. **The Tabernacle.**—The religious services of the Israelites were still performed in the *TABERNACLE of Moses*; which, after they had taken possession of the Land, was set up at *Gilgal*, and then at *Shiloh* (*Josh.* xviii. 1.; *Jer.* vii. 12.) in the tribe of Ephraim. But it was not long before the glory of the sanctuary, the '*Ark of God*,' was removed from the Tabernacle by the sons of *Eli*, and fell into the hands of the Philistines (see *ARK*): and never afterwards was the *Ark* restored to the *Mosaic Tabernacle*. Eventually, when God rejected Ephraim, *Shiloh* was also abandoned (*Ps.* lxxviii. 60, 67.), and this *Tabernacle* removed to *Gibeon*, (1 *Chron.* xvi. 39; xxi. 29; 2 *Chron.* i. 3.), where it remained till the erection of the '*Temple*,' within which its materials were deposited with all its sacred furniture, lest they should be idolized or 'profaned.'

399. **Sons of the People.**—Mention is made by *SAMUEL* of '*Companies of Prophets*,' (1 *Sam.* x. 5; xix. 20—24.); but what was the precise nature of their occupation is not known: it is supposed that they were Schools or Colleges for instructing young men either in the Ceremonial Law, or in moral and spiritual duties, and practical holiness. They seem to have received from the Almighty an influential outpouring of the Divine Spirit: and to have been establishments from which men were selected to act as God's prophets; *Amos* was an exception (*Amos* vii. 14, 15.). It is doubtful whether *SAMUEL* originated them, yet he is the first to speak of them. There were several of these Schools not far from Ramah. We read of one at *Naioth* (1 *Sam.* xix. 20—24.), and others at *Bethel*, and *Jericho*. (2 *Kings* ii. 3, 5.)

398. Where were the religious Services performed?
 399. What were the Schools of the Prophets?

II. SAMUEL.

2949. A. M.

1055. B. C.

400. THE Second Book of Samuel is ascribed to the prophets *Gad* and *Nathan*, and contains the history of DAVID, the second king of Israel, during a period of nearly forty years, from 1055. B. C. to 1017. B. C. including the triumphs of DAVID: his troubles; his restoration to his 'Throne; and subsequent transactions. The *Two Books of Samuel* are of considerable importance in illustrating the Book of *Psalms*, to which they may be considered as a key.

401. David chosen. — DAVID (*Δαβίδ*, *Δαβίδ'*, *beloved*), was the son of *Jesse* (*Ἰεσσαί*, *wealth*), of the tribe of Judah, and of the town of Bethlehem, and was born 1085. B. C.; he was anointed king by *Samuel* in preference to his seven brothers, at the age of 15 years, (Dr. Hales says 20 years.). When *Samuel* went to Bethlehem to anoint a son of *Jesse* to be king of Israel in the place of Saul, Jesse's several sons passed before the prophet. He rejected *Eliab* (*Ἐλιὰβ*, *God is Father*), the eldest, because 'the Lord said unto Samuel, look not on his countenance or on the height of his stature, because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance but 'the Lord looketh on the heart.' (1 *Sam.* xvi. 7.) And so it happened with the other sons, *Abinadab* (*Ἀβιναδάβ*, *father of liberality*), *Shammah* (*Σαμὰ*, *Σομὲ*, *astonishment*), *Nathaneel* (*Ναθαναήλ*, *given of God*), *Raddai* (*Ῥαδδαι*, *subduing*), and *Ozem* (*Ὠσάμ*, *strong*), whom Samuel found at home; but he enquired of *Jesse*, 'are here all thy children? and he said there remaineth yet the youngest, and behold he keepeth the sheep.' *Samuel* then replied, 'send and fetch him, for we will not sit down till he come hither,' *David* arrived, 'ruddy and withal of a beautiful countenance, and goodly to look to. And the

400. Who were the authors of the Second book of Samuel? *what does it contain?* What Book do the two books of Samuel illustrate? 401. *Who was the father of David, and where did he dwell? Of what tribe was he? When, and by whom, was David anointed king?*

'Lord said, arise, anoint him; for this is he.' Thus did God choose *David* His servant, and take him from the sheepfolds to be king over Israel. (1 *Sam.* xvi. 11—13; *Psal.* lxxviii. 70.). We may now recapitulate his life up to his accession:—

402. While King-elect.—*Recapitulation.*—After being anointed as the successor of Saul,—which had been done so long beforehand on account probably of Samuel's expected death, and in order to insure David's title, which might otherwise have been doubtful,—'the Spirit of the Lord came upon David from that day forward,' by which he acquired extraordinary gifts of strength, courage, wisdom and magnanimity, to make him more fitted for his important vocation, yet by no means to overthrow his free-agency. These gifts he displayed whilst in private life; and his prowess in attacking a lion and a bear, who had seized a lamb from his flock, gave Saul *confidence* in his offer subsequently to combat the giant *Goliath*, (1 *Sam.* xvi. xvii.). Some time after, on account of his skill in music he was chosen to play before Saul when in a state of deep melancholy. After the lapse of a few years, *Goliath*, the giant, and the Philistine host insulted the people of Israel; David went forth and slew him (1064. B. C.); upon which the enemy fled. *David* was promoted by the king, and *Jonathan* conceived a great affection for him; but the praises of the people, brought upon David the jealousy of Saul, who from that day sought his life. (1063. B. C.) *David*, on the return of the king's malady, again played before him, and twice did *Saul* attempt his life with his spear. He also refused *David* his daughter unless he slew 100 Philistines; this he accomplished, and received *Michal* in marriage; but *Saul* continuing to seek his life he retired to Samuel. The king sent messengers to seize him, and even went himself; but *David* escaped and sought an interview with *Jonathan*, who by a sign counselled him to fly. *David* taking leave of *Jonathan*, went to the high-priest *Abimelech* at Nob, where he eat the shew-bread; fancying he was unsafe in this place, he retired to *Achish* king of Gath (1062. B. C.), and here to preserve his life, he was obliged to feign *madness*. Thence he went to *Adullam*, where he gathered 400 men, and going to Judah, he was

Why so soon before Saul's death? Why did Samuel reject the eldest son of Jesse? 402. Give the life of David up to his accession? What was his character, and for what were his early years distinguished?

met by *Abiathar* the priest, who had escaped from Nob; he then rescued *Keilah* from the Philistines; retreated from Saul to *Maon*, and thence to *Engedi* (1060. B. C.) whither Saul followed him with 3000 men. The King entered a cave in which David was secreted, who cut off the skirt of Saul's robe unperceived; and shortly after exhibiting it to the king, it affected the monarch to tears. David now threatened the life of *Nabal* for refusing him sustenance, but he died a few days after, when David married his widow, *Abigail* (1059. B. C.). After this, while concealed in the hill of Hachilah *Saul* once more marched against him with 3000 men, but *David* by night got into Saul's camp, and took away his spear and cruse of water unperceived, a second time sparing the life of his enemy. *David* still finding there was no rest for him in Israel sought shelter again with *Achish* king of Gath; who gave him *Ziklag* to reside in. He obtained from the Amalekites, and other nations much plunder; and accompanied the Philistines in their attack on Saul at *Gilboa*; but they not trusting in his alliance sent him back to *Ziklag*. The Israelites were worsted in this engagement, and *Saul* and his three sons were slain. An Amalekite brought the news to David, confessing to have assisted in the king's death, on which he ordered him to be slain for having laid hands on the Lord's anointed. (1055. B. C.) DAVID deeply lamented the death of *Saul*, and *Jonathan* (2 Sam. i.), and directed by God, he proceeded to *Hebron*, where the tribe of Judah acknowledged him king. (2 Sam. ii.)

403. *Ishbosheth*.—The 11 other tribes however by the advice and assistance of *Abner* ('Αβαννῆρ, *father of light*) the son of *Ner* (Νῆρ, *light*), the uncle of *Saul*, and general of his armies, raised ISHBOSHETH ('Ιεβσοθῆ, *man of shame*), the only surviving son of *Saul*, to the throne; and he reigned at *Mahanaim* (Μαβαῖμ, *two hosts*). Continued skirmishes ensued between the two kings, in one of which *Abner* was so closely pursued by *Asahel*, the brother of *Joab*, David's general, that he only escaped by turning round and killing him. (B. C. 1053.) *Abner* some time after marrying *Rispa* ('Ρεσφά, *a baking stone*) a concubine of *Saul's*, brought down upon him the anger of *Ishbosheth*. *Abner* now resolved to desert to David and to restore to him his former wife *Michal*; but he

403. *Who was Ishbosheth, and what befel him? What part did Abner take in the political revolutions of his time? What was his relationship to Saul?*

soon fell by the hand of *Joab* ('Ιωάβ, 'Ιωάβ, *Lord father*), (1048. B. C.) in revenge for his slaying *Joab's* brother, *Asahel* ('Ασαήλ, *made of God*). *Ishbosheth* himself was murdered not long afterwards by two of his captains, *Baanah*, and *Rechab*. *David* punished the assassins, and was now proclaimed at *Hebron* king over all *Israel*, at the age of 37 years. 1048. B. C. (2 *Sam.* v. 1—3.).

404. *Jerusalem taken*.—*DAVID* now sole monarch marched against *Jerusalem*, the lower part of which on the death of *Saul* had fallen into the hands of the *Jebusites*, who had long held possession of the upper town. They had been once expelled by the tribe of *Judah*, but they soon regained it. (*Judg.* i. 8. 21.) *Jerusalem* comprised the four hills of *Zion*, *Acra*, *Moriah* and *Bezetha*. The strong-hold of *Zion* being well fortified by nature, *DAVID* promised that he who would first storm its walls should be chief-captain of his armies. *Joab* performed the exploit, and acquired the important dignity. *DAVID* made *Jerusalem* the capital of his kingdom, and with the assistance of *Hiram* ('Ουραμ, *most noble*), the king of *Tyre*, who supplied him with artificers and materials, he built a royal residence on *Mount Zion*, whence it was called the 'City of David.' He next prepared for the performance of religious services within it by bringing the *Ark* from *Kirjath-jearim*, where it had remained some time in the house of *Abinadab* who had sanctified his son *Eleazar* to keep it. (1 *Sam.* vii. 1.)

405. *Uzzah*, and the *Ark*.—After two successful engagements with the *Philistines* at *Rephaim*, (1043. B. C.) *David* now thought of bringing the 'ARK' from *Kirjath-jearim* to *Jerusalem*; instead of having it carried on the shoulders of the *Kohathites* as directed in the *Law*, he had it placed in a new cart under the care of *Uzzah* ('Οζά, 'Αζά, *strength*), and *Ahio* (*brotherly*) sons of *Abinadab*. The movement of the vehicle causing it to be much shaken, *Uzzah* put forth his hand to steady it, when he was immediately smitten with death. (1 *Chron.* xiii. 10.) *DAVID* alarmed at this occurrence, ordered the 'Ark' directly to be placed in the house of *Obed-Edom*, the *Gittite*. But while here it brought such blessings and prosperity to that family, that after the lapse of three months, *David* in renewing his attempt followed the

404. Give an account of *Jerusalem*? when did it become a royal residence? 405. What occurred to *Uzzah*? to *Obed-Edom*? to *Michal*? Why was not *David* allowed to build the *Temple*?

requirements of the Law, and under the care of the Levites it was placed safely in a tabernacle which he had prepared for it near his own residence on Mount Zion. In the midst of rejoicings, accompanied by burnt offerings and sacrifices, *David's* exuberant pleasure meeting with scoffs and sneers from his wife *Michal*, she was afflicted with barrenness. (2 *Sam.* vi.; 1 *Chron.* xv.) 1042. B. C. The king now proposed to *Nathan* (*Náthav*, *given*) the prophet, to build a Temple for the Ark of the Lord: but this was forbidden, and the honour transferred to his son. The reason given by the prophet was 'thou hast shed blood abundantly, and hast made great wars: thou shalt not build a house unto My name, because thou hast shed much blood upon the earth in My sight.' 1 *Chron.* xxii. 8. Yet he obtained great promises from the Almighty; *Nathan* thus predicting the glory of his posterity,—'I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me an house, and I will establish his throne for ever. I will be his Father, and he shall be My son; and I will not take My mercy away from him, as I took it from him that was before thee. But I will settle him in Mine house, and in My kingdom for ever; and his throne shall be established for evermore.' 2 *Sam.* vii.; 1 *Chron.* xvii.; *Matt.* i. 1.

406. *David's successes.*—The king now collected his forces, and proceeded against the enemies of his country. He first subdued the *Philistines*, and obtained possession of the city of Gath. The *Moabites* were next defeated: then *Hadadezer* (*Ἀδραῆζαρ*, whose help is *Hadad*) king of *Zobah*, submitted to him after losing 1000 chariots, 700 horsemen, and 20,000 infantry. The Syrians of *Damascus* having marched to succour *Hadadezer*, *DAVID* chastized them by destroying 22,000 men, and making *Damascus* tributary: he also possessed himself of immense booty with which he returned to *Jerusalem*. In his march he encountered the *Edomites* in the valley of Salt, slew 18,000 and made the country tributary. (1040. B. C.) 2 *Sam.* viii.; 1 *Chron.* xiv. xviii.

407. *Mephibosheth.*—After these brilliant exploits *DAVID* directed his attention to the internal affairs of his kingdom: and remembering his pledge to the affectionate *Jonathan*, he found on inquiry that he had a son named *MEPHIBOSHETH* (*Μεφίβοσητ*, *Μεμφιβοσθέ*, *exterminating*

406. Relate some of David's successes? 407. Who was Mephibosheth? what befel him?

the idol), so called from having been lamed in both his feet by falling from the nurse's arms, when she fled with him from Jezreel on hearing of the death of Jonathan, and Saul: he was then 5 years old. (2 Sam. iv. 4). DAVID placed him now under the care of *Ziba* (Σεβὰ, *plant*) an old servant of the late king: appointed him a seat at the royal table, and restored to him the property of Saul. (*ib.* ix.) 1040. B. C. Subsequently, at the time of the rebellion of Absalom, *Ziba* having falsely represented *Mephibosheth* as taking part in that revolt, DAVID transferred to *Ziba* all the property he had lately given to *Mephibosheth* (*ib.* xvi.); but eventually, discovering the deception of *Ziba* when *Mephibosheth*, loyally came forward to welcome David's return on the quelling of the revolt, the king restored to him a half of the possessions. (*ib.* xix.) There was another *Mephibosheth*, a son of Saul by *Rizpah*, who was sacrificed to the vengeance of the Gibeonites. (*ib.* xxi. 7, 8.)

408. **Ammonite War.**—*Nahash*, the Ammonite king, an ancient friend of DAVID'S, dying about this time, the Hebrew monarch sent servants with a message of condolence to the young king *Hanun* (Ἀννών, *giving for nothing*); but they had no sooner arrived than suspecting treachery they were treated with the greatest indignity, and sent back again. DAVID despatched a large army under the command of *Joab* to avenge this insult, who found the Ammonites prepared to receive him, having strengthened themselves by hiring 20,000 Syrian troops, 1000 of the king of Maacah, and 12,000 more of Ish-tob, *Joab* sent his brother *Abishai* against the Ammonite division of the enemy, while he himself fell upon the Syrian allies. The Israelites came off victorious, and returned to Jerusalem. (1037. B. C.) But the Syrians being anxious to redeem their defeat, *Hadadezer* sent *Shobach* (Σωβάκ, *poured out*) with a large army collected from beyond the Euphrates to invade Israel. DAVID went in person to oppose him, and crossing the Jordan came up with the enemy at Helam. The Syrians were completely subdued with the loss of 20,000 horsemen, and their general *Shobach*; and the country was made tributary. 1036. B. C.

409. **Uriah slain.**—In the next campaign *Joab* was sent to complete the subjugation of the Ammonites; and he began by besieging *Rabbah* (Ῥαββὰθ, *great city*).

408. Relate David's war with the Ammonites? 409. How came Uriah by his death?

David was in Jerusalem, but he was now tempted to commit the great sin of his life. Becoming enamoured with *Bathsheba* (Βηρσαβέε, *daughter of an oath*), the wife of *Uriah* (Ουρίας, *light of the Lord*) the Hittite, a captain in the army before Rabbah, the king sent for her, and they sinned. Not being able long to conceal the infamy, *DAVID* summoned *Uriah* home; his plans however not answering, he determined on compassing his death; he therefore despatched *Uriah* to *Joab* with a letter in which he wrote—‘Set ye *Uriah* in the forefront of the hottest battle, and retire ye from him that he may be smitten and die.’ *Joab* obeyed, and *Uriah* fell a sacrifice to the lust of his king. 2 *Sam.* xi. 1034. B. C.

410. *Bathsheba*.—The mourning for the husband was scarcely passed when *Bathsheba* was married to *DAVID*; and there was every human probability that the matter would be kept secret: ‘but the thing that *DAVID* had done displeased the Lord’: and *Nathan* therefore was sent to reprove the king. The prophet laid before *DAVID* in parable the wrongs of a poor man robbed of his ewe lamb by a rich, cruel, and licentious neighbour. *David* became indignant at such injustice, and exclaimed, ‘as the Lord liveth the man that hath done this thing shall surely die.’ *Nathan* astounded the king with the reply ‘Thou art the man’; and he proceeded to declare ‘The sword shall never depart from thine house: I will raise up evil against thee out of thine own house.’ *Nathan* also added that the king’s own wives should be openly abused, and that the child born from this adultery should die. The child died 7 days after, and the other events were likewise fulfilled. *David’s* repentance however obtained for him personal forgiveness; and *Bathsheba* subsequently bore him *Solomon* (1033. B. C.), called *Jedidiah* (Ἰεδιδεί, *beloved of the Lord*). Success also attended the arms of Israel by the fall of *Rabbah*, which *David* assaulted in person, and took an immense amount of booty, and thus completed the subjugation of the Ammonites. 2 *Sam.* xii.

411. *David’s Sons*.—Retribution quickly followed for the king’s errors; and we are now made acquainted with *David’s* family. He had 15 sons, six born in Hebron, and nine in Jerusalem: besides which were those born of his concubines. (1 *Chr.* iii.) Of all, the most noted were the four following—*Amnon*, *Absalom*, *Adonijah*, and *Solomon*.

410. Who was Bathsheba? How did Nathan reprove David? 411. Who were the four most noted sons of David?

412. **Amnon** ('Αμνών, *faithful*), was the eldest son of David, born of Ahinoam ('Αχινοόμ, *brother of grace*), his second wife; he became deeply attached to his sister *Tamar* (Θάμαρ, *palm*) or rather half-sister, being uterine sister to Absalom, by David's former wife, Maacah. By the wicked advice of *Jonadab* ('Ιωναδάβ, *the Lord gave*), son of Shimeah (Σαμαά, *rumour*), David's brother, *Amnon* feigned sickness; and asked his father's permission for *Tamar* to wait upon him. Taking advantage of her visits to his chamber, he defiled her; immediately after, *Amnon's* hatred of *Tamar* was more violent than ever had been his love, and he expelled her from his room. 1032. B. C. *Absalom* meeting his sister in tears and full of grief, determined to revenge her injury; two years elapsed, and then *Absalom* invited his brothers to an entertainment; *Amnon* came amongst the number, and during the festival he was assassinated by order of his brother. 1030. B. C. This brought deep affliction upon the King, and his family: and *Absalom* hastily fled to Geshur. 2 Sam. xiii.

413. **Absalom** ('Αβεσσαλώμ, *father of peace*), the second son of David, was born of Maacah (Μααχά, *oppression*), the daughter of *Talmai* (Θελαμί *full of furrows*), king of Geshur (Γεσσίρ, *expulsion*); he was the handsomest man in Israel, and possessed of the finest head of hair (2 Sam. xiv. 25.) His hair was once cut, and weighed 200 shekels, which is about 50 ounces. When his sister *Tamar* was violated by *Amnon*, he took vengeance upon him, and slew him at a private feast at *Baal-hazor*, (Βελασώρ, *having a fort*). This brought upon him his father's displeasure, wherefore he retired for three years to Geshur under the protection of *Talmai* the king, his grandfather (2 Sam. xiii.) **ABSALOM** by the interest of *Joab*, and the widow of *Tekoa* (Θεκωέ, *encamping*), who had worked upon the King's paternal feelings, was allowed to return to Jerusalem, (1027. B. C.); but he continued in disgrace two years longer, and was at last received again into favour (*ib.* xiv.) **ABSALOM**, fearing his succession might be set aside from his wicked conduct, now aspired to the government: he seduced the affections of the people, and set out for Hebron, where he proclaimed himself king; numbers flocked to his standard, upon which David looking at it as a Divine infliction took alarm, and fled from Jerusalem. (1023. B. C.). **ABSALOM** imme-

412. What was the fate of Amnon? 413. Give an account of Absalom, his wicked conduct towards his father, and his punishment. How did David receive the tidings of

diately proceeded thither, and was here also received as king. He now yielded himself to the advice of *Ahithophel* (Ἀχιτόφελ, *brother of folly*) a native of Giloh (Γηλὼμ, *emigration*), and lately a most intimate friend and counsellor of David's, who urged *Absalom* publicly to abuse his father's concubines to shew that his position with David was irreconcilable, and to pursue his father immediately with 12,000 men, so as to come upon him unprepared. *ABSALOM* approved of this advice, and thus fulfilled the prophecy of Nathan; but the pursuit after David was over-ruled by the council of *Hushai* (Χουσί, *hastening of the Lord*), who had been sent back by David to counteract the intrigues of *Ahithophel*; and to prevent suspicion, *Hushai* assumed the side of the popular party. *Ahithophel* foreseeing that *Hushai's* advice would end in the discomfiture of *ABSALOM* retired to Giloh, and there hanged himself (2 *Sam.* xv; xvii. 23.). *ABSALOM*, however, marched against David; and when he had crossed the Jordan he was met by his father at *Mahanaim*; an engagement followed, in which the rebel army lost 20,000 killed. *ABSALOM* on a mule fled through the forest of Ephraim; where his hair becoming entangled in the branches of an oak, his mule went from under him, and left him suspended from the tree. *Joab*, hearing of his position, hastened with three darts, and pierced him through the heart. *ABSALOM* was thus despatched, ten of *Joab's* armour-bearers terminating his misery: his body was cast into a pit, and a great heap of stones thrown over it, (2 *Sam.* xviii.). *DAVID* was deeply grieved at the death of *Absalom*, and wept, crying out,—‘O my son, *Absalom*, my son, my son *Absalom*!’ would God I had ‘died for thee, O *Absalom*, my son, my son!’ (ver. 33.)

414. *Absalom's rebellion.*—When *DAVID* retired from Jerusalem before *Absalom*, *Zadok* and *Abiathar*, the priests, followed him with the Ark; but this the King ordered to be taken back, and the two priests to remain with it; yet they were to report to David from time to time by their sons *Ahimaaz* (Ἀχιμάς, *brother of anger*), son of *Zadok*, and *Jonathan* son of *Abiathar*, the progress of affairs. *DAVID* also sent *Hushai* to affect the side of *Absalom*, and frustrate the evil counsels of *Ahithophel*. He then crossed Mount Olivet, when *Ziba* treacherously misrepresented the conduct of *Mephibosheth*; and on arriving at *Bahurim* (Βαυρεῖμ, *village of youths*), *Shimei*

his death? Give a short account of *Ahithophel*. 414.
What befel David in his flight?

(Σέμεϊ, *famous*), of the family of Saul cursed DAVID, and threw stones at the King and his followers. *Abishai* the brother of *Joab* would have slain *Shimei*, but was forbidden by David; and he ultimately received the King's pardon. (2 Sam. xvi. 5; xix. 18.). When DAVID reached *Mahanaim* he met with more noble and generous treatment from *Shobi* (Οὐεσβί, *recompence*), the son of *Nahash*, *Machir* (Μαχείρ, *sold*), of *Ammiel*, and *Barzillai* (Βαρζελλί, *iron of the Lord*), the *Gileadite* of *Rogelim* (Ῥώγελλίμ, *place of fullers*), who brought provisions for himself and his forces. After the defeat of *Absalom*, DAVID rewarded the aged *Barzillai's* kindness by offering him a residence in his palace; but on account of his great age and infirmity, being four-score years old, the honour was transferred to his son *Chimham* (Χιμαάμ, *longing*), at *Barzillai's* request—(2 Sam. xvi.—xix) B. C. 1023.

415. *Sheba's Rebellion*.—No sooner was the insurrection of *Absalom* quelled than the zeal and enthusiasm of the tribe of *Judah* in conducting DAVID back to his capital excited the bitter jealousy of the other Tribes, and prompted *Sheba* (Σαβεέ, *oath*), son of *Bichri* (Βοχρί, *youthful*), a *Benjamite*, to raise the standard of revolt. The King, being offended with *Joab* for killing his favourite son ABSALOM, as well as for his haughty and insolent bearing of late, had superseded him in the command of the army by making *Amasa* (Ἀμεσσαί, *burden*), his chief captain. He was the King's nephew, and had been general of *Absalom's* forces, but was now pardoned. *Amasa* was therefore ordered to proceed in 3 days against *Sheba*; but not being punctual in his obedience *Abishai* (Ἀβισαί, *father of gifts*) was despatched to stop the rebellion. *Joab* accompanied his brother *Abishai*, and coming up with *Amasa* at *Gibeon*, they united their forces; but *Joab* instigated by revenge, first assassinated *Amasa*, and then pushed on to the city of *Abel*, which he surrounded, and the inhabitants to save themselves treacherously cut off the head of *Sheba* and threw it over the wall into the midst of *Joab's* forces; thus putting an end to the revolt. (2 Sam. xx. 6—12.). B. C. 1022.

416. *Three Years' Famine*.—Shortly after these proceedings a *famine* for three successive years oppressed the land of *Israel*. DAVID enquired of the Lord, and discovered that it was an infliction on account of *Saul's slaughter of the Gibeonites* 'out of zeal for the children of

415. What did *Sheba*? 416. How were the *Gibeonites* appeased?

Israel and Judah.' This was an act of cruelty as well as of perjury and perfidiousness, since such proceeding was a public violation of that solemn oath of security given to them by *Joshua*, and the princes of Israel. (*Josh.* ix. See *par.* 324.). DAVID enquired of the Gibeonites what atonement would satisfy them, and they demanded *seven men* of the family of Saul to be hung up before the Lord in Gibeon (Gibeah). DAVID surrendered to them *two* sons of *Rizpah* the wife of Saul, and *five* sons of *Merab* Saul's eldest daughter. They were accordingly executed, and then the *famine* ceased. 1019. B. C. *Rizpah's* maternal affection led her to watch the bodies to keep off the birds in the day-time, and the beasts at night. The bones of Saul and Jonathan were now fetched from Jabesh-gilead, and with the remains of these 7 men deposited in the tomb of Kish, the father of Saul (2 *Sam.* xxi. 1—14.). DAVID was next called to encounter the Philistines. He had a narrow escape of his life from the hand of *Ishbi-benob* (*Ἰεσβὶ ἐν Νόβ, abode in the high place*), but *Abishai* interposing slew the Philistine, and the Israelites were victorious. 1018. B. C.

417. **Numbering the People.**—David after all these successes was now tempted, probably through pride or from a desire to keep a standing army to satisfy his thirst for conquest, to commit another transgression by *numbering* the people. *Joab*, and the other captains, were conscious of this step being improper and in opposition to the Divine will, and therefore endeavoured to persuade the King to desist from it. David however would not yield, and there numbered 800 thousand fighting men in Israel, and 500 thousand in Judah; but before Levi and Benjamin were numbered, the prophet *Gad* came to the King by the command of God and denounced punishment on David for his transgression. He offered him the choice of three visitations in punishment of his sin—a *7 years' famine* (3 years', in 1 *Chron.* xxi. 12.)—a *3 months' defeat in war*—or a *3 days' pestilence*. The King preferred trusting to the mercy of God, and therefore chose the last. But after 70,000 of his people had perished, he hastened with a penitent heart to supplicate the Lord. He bought the threshing-floor of *Araunah* (*Ὀρνά, a large ash tree*), the Jebusite for 50 shekels of silver, and there built an altar unto the Lord, and prayed that the plague might be stayed. The Almighty heard him, and restrained the

417. *How was David punished for numbering the people? Where was the pestilence sent upon David stayed?*

destroying Angel, and the plague ceased. 2 Sam. xxiv; 1 Chron. xxi. 1017. B. C.

418. **David's declining days.**—DAVID's life now drawing to a close, he collected the materials for building the Temple; and remembering that *Nathan* had informed him after his eldest sons had been born, that one yet to be born should be established in the Kingdom as his successor (2 Sam. vii. 12.), and his name even pointed out (1 Chron. xxii. 9, 10.), which was all publicly known, the King proceeded to appoint *Solomon* as the son who should succeed him; and after informing him of his Divine election, *David* instructed him in the details of his duty. 1 Chron. xxii. 1016. B. C.

419. **Adonijah.** ('Αδωνίας, *Lord of the Lord*), the son of David by *Haggith* ('Αγγιθ, *exaltation*), being now by the death of *Amnon*, and *Absalom*, the heir apparent to the throne, aimed at superseding *Solomon* and obtaining the government before David's death. He bought over *Joab* the captain general, and *Abiathar* the chief-priest, and at once assumed the state and privileges of sovereignty: not receiving any check he proceeded to prepare the usual inauguration feast, and invited his guests, taking care however to omit *Solomon*, *Benaiah*, *Zadok*, and *Nathan*. But DAVID being informed of these proceedings directed *Zadok*, *Nathan*, and *Benaiah* to conduct *Solomon* to Gihon, and there anoint him and proclaim him King. The acclamations of the people disconcerted *Adonijah*, and so completely overthrew his pretensions that his party was broken up. *Solomon* forgave *Adonijah*, and now proceeded to administer the affairs of the nation. (1 Kings i. ii.) The intrigues of *Adonijah* however at a subsequent period caused *Solomon* to order him to be put to death.

420. **David's Death.**—DAVID now oppressed with the infirmities of age, and declining health, summoned all his ecclesiastical, civil, and military officers—directed the arrangements of the service for the House of the Lord—gave orders for conducting the military department, and the stewardship of the royal domains (1 Chron. xxiii—xxvii.) and then died, aged 71 years. (1 Kings ii. 1—11.), after a reign of 7 years at *Hebron*, and 33 at *Jerusalem*, making altogether 40 years. 1015. B. C. 2989. A. M. He was buried in that part of *Jerusalem* called the '*City of David*,' which he had taken from the *Jebuzites*.

418. Who was to succeed him? 419. What was the conduct of *Adonijah*? 420. When did *David* die?

421. Summary of David's reign.—After being sole monarch, *David* expelled the *Jebuzites* from Jerusalem, and there settled his residence. He defeated the Philistines, and brought the *Ark* from Kirjath-jearim into Jerusalem, and proposed to build a Temple to the Lord; but from being a warlike man, the honour was deferred to the time of his son. Out of respect to *Jonathan*, he restored to his son, *Mephibosheth*, all the property of Saul. *David* overthrew the several enemies of his kingdom; but during his war with the Ammonites he fell into the sins of adultery, and murder, in regard to *Bathsheba*, and *Uriah* her husband. (1034. B. C.). Upon the death of *Uriah*, he married *Bathsheba*; but *Nathan* denounced punishment for his crime. Retribution followed; *Amnon*, the son of David, was slain by his brother *Absalom* for defiling his sister *Tamar*, upon which *Absalom* fled. On being pardoned he returned; but supported by the counsel of *Ahithophel*, he aspired to the throne. *David* fled from Jerusalem; *Absalom* pursued, and at Mahanaim a battle followed in which *Absalom* was defeated, and retreating, he was suspended by his hair, and slain by *Joab*. (1023. B. C.). *David* returned to Jerusalem. *Sheba* next excited the people to revolt. *David* sent *Amasa* against him in the room of *Joab*, who had offended *David* by killing *Absalom*. *Abishai* and *Joab* joined their forces to those of his rival *Amasa*, and then instigated by jealousy *Joab* assassinated him. The revolt of *Sheba* was quelled by the treachery of his own party, who cut off his head, and threw it over the wall of the city to *Joab's* army. A famine for three successive years soon after afflicted the land, on account of Saul having slain the Gibeonites. *David* enquired of the Lord, and the famine was removed by seven sons of Saul being given up to the Gibeonites, and hanged in Gibeah. *David* now fell into the sin of numbering the people contrary to the will of God. The prophet *Gad* was sent to offer him the choice of three visitations in punishment of his crime—a 7 years' famine (or 3 years')—a three months war—or a three days' pestilence. *David* chose the latter, and when 70,000 persons had died, he prayed that the plague might be stayed. God heard his repentance, and stayed his hand at *Araunah*. *David* now collected the materials for building the Temple, and appointed his son *Solomon* his successor. His eldest son *Adonijah* forming a conspiracy *David* caused *Solomon* to be anointed and proclaimed king, which crushed the rebellion of *Adonijah*:

421. Give a short account of the history of *David* after being sole monarch.

at last, *David* died, aged 71 years (1 *Kings* ii. 1—11.), after a reign of 40 years, 7 years at *Hebron*, and 33 at *Jerusalem*. 1015. B. C. 2989. A. M.

422. *Joab* exercised great influence over *David*, partly because he was related to him in being the son of *Zeruiah* (*Σαρπίας*, *cleft*), *David's* sister; and partly because—when *David* made his attack upon *Jebus* (*Ἰηβοὺς*, *trodden down*), and had promised that the man who should first mount the walls and beat off the *Jebusite* should be captain-general of his army:—*Joab* was the successful hero, and in consequence obtained the chief command. Besides which, from being ‘over all the host of *Israel*,’ he became so powerful and popular a man with the army that the King dared not call him to account for acts of disobedience; neither for the murders of *Abner*, and *Amasa*; nor for the death of *Absalom*. *Joab* was moreover cruel, revengeful, and imperious; qualities that strengthened *David's* dislike to him; and on the rebellion of *Adonijah* in *David's* old age, *Joab* sided with *Adonijah*, upon which *David* on his death-bed counselled *Solomon* to punish him for his crimes; and he was accordingly put to death in the following reign. *Abishai* another of *David's* chief generals, was *Joab's* brother: a circumstance which also strengthened *Joab's* influence.

423. *Music, Singing and Public Offices*.—*DAVID*, effected many ecclesiastical regulations, ordering the various services of the *Levites*, and adding *music*, and *singing* to the appointed service of *God*. (1 *Chron.* xvi. 37—42; xxv.) He ornamented and fortified the Capital (2 *Sam.* v. 4—11.); made preferment in the army dependent upon valour and military prowess. (2 *Sam.* xxiii. 8—13; 1 *Chron.* xi. 20—47). He established different departments of public affairs: *Joab* was made commander-in-chief; *Jehoshaphat* was recorder or public historian; *Zadok* and *Ahimelech*, afterwards *Abiathar*, were high-priests; and *Seraiah*, scribe or king's secretary. (2 *Sam.* viii. 16, 17.)

424. *David's character*.—*David* as well as being a king, was a great warrior, a statesman, a poet, musician and a prophet, and an eminent type of our Saviour: he

422. *Whence arose the influence of Joab with David? What was the parentage, and end of Joab? By whose orders was he put to death? why did David defer?*

423. *What addition did David make to the appointed service of God?* 424. *What was the character of David? What were his writings? what were his chief sins? and their punishment?*

wrote several elegies, and composed the greater part of the *Psalms*, which evidently were written by Divine inspiration; for they foretold many things concerning Christ. (*Luke* xxiv. 44; *Acts* ii. 29, 30.) He also revealed to Solomon the will of God in respect to the Temple, and the worship of Jehovah. (1 *Chron.* xxviii.) The chief blemishes of David's life were his adultery with *Bathsheba*, his instrumentality in effecting the death of *Uriah*, and his pride in *numbering* the people. God punished him for his treatment of *Bathsheba* and *Uriah*, by causing the child born of this adultery to die, and by denouncing that the sword should never depart from his house, and that his own wives should be publicly abused, (2 *Sam.* xii. 2—16.); which was borne out in the conduct of three of his sons. For *numbering* the people, God at David's own choice afflicted the land with a three days pestilence in which 70,000 perished. *David* however having confessed his crime, the pestilence was stayed at *Araunah*. 2 *Sam.* xxiv.

I. KINGS.

2989. A. M.

1015. B. C.

425. THE two Books of Kings are generally ascribed to Ezra, although some have imputed them to Jeremiah and some to Isaiah. In the Hebrew Canon they comprize *one* book; and in the Septuagint, and Vulgate, they are called the *third*, and *fourth Books of Kings*.

426. The First Book of Kings embraces a period of 126 years, from the last year of David's reign 1015. B. C. to the death of Jehoshaphat, 889. B. C.; it describes the conspiracy of Adonijah; the death of David; the reign of Solomon; the revolt of the Ten Tribes, and formation of the two Kingdoms of Israel, and Judah; and the reigns of their contemporary Kings down to Jehoshaphat.

427. Solomon.—On the death of David, 1015. B. C. *Solomon* (Σαλωμών, *peaceable*), by the express declaration of God succeeded to the throne; and his first acts of importance were to put his brother *Adonijah* to death for desiring to wed Abishag (Ἀβισάγ, *father of error*), the

425. Who was the author of the Book of Kings?
 426. What period is embraced in the first Book of Kings?
 What does it describe? 427. What were the first acts of Solomon on coming to the throne?

widow of his father David, and thereby attempt to gain the throne. *Joab*, and *Shimei* likewise were condemned to lose their lives in accordance with the dying request of David, who said to Solomon, 'thou knowest what *Joab*, the son of *Zeruiah*, did to me (2 *Sam.* iii. 39; xviii. 5—12. 14; 1 *Sam.* 5—7.), and to the two captains of the hosts of Israel, unto *Abner* the son of *Ner*, (2 *Sam.* iii. 27.), and unto *Amasa* the son of *Jether* (*Ἰεθέρ*, *excellence*), whom he slew (2 *Sam.* xx. 10.): do therefore according to thy wisdom, and let the blood of his hoar head go down to the grave in peace.' 1 *Kings* iii. 5, 6.). *Joab* hastened the day of his retribution by plotting with *Adonijah* against SOLOMON; but hearing of the flight of *Adonijah*, he 'fled unto the Tabernacle of the Lord,' and caught hold of the horns of the altar, where he was slain by *Benaiah* (*Βααία*, *built up of the Lord*), the son of *Jehoiada* (*Ἰωδαῖ*, *the Lord knows*), at the command of the King (1 *Kings* ii. 34.) B. C. 1014. The high-priest *Abiathar* also abetted the conspiracy of *Adonijah*; for which he was banished by SOLOMON to his native city *Anathoth* (*Ἀναθήθ*, *answer to prayers*), his life being spared for the services he had rendered David: and *Zadok* (*Ζαδὼκ*, *just*), succeeded him in the priest-hood. About this time the King married the daughter of Pharaoh, King of Egypt.

428. **Solomon's Wisdom.** — When at *Gibeon* (*Γαβαὼν*, *high hill*), sacrificing to the Lord, whither the Tabernacle had been removed from *Shiloh*, and where the ceremonial of the Law was performed, although the 'Ark' was in David's tabernacle at Jerusalem, (Compare *Acts* xv. 14—17; 1 *Chron.* xvi. 1.) God said to *Solomon* in a dream 'Ask what I shall give thee.' The King immediately desired 'wisdom and knowledge' (2 *Chron.* i. 7—12) 'an understanding heart to judge Thy people, that they may discern between good, and bad.' This was granted to him, and as he had not requested worldly and selfish advantages, the Almighty super-added riches and honours far beyond what all his predecessors had possessed, or any successor would enjoy. (1 *Kings* iii. 5—14.) *Solomon* now became the wisest of mankind, and his reputation spread through all nations. The first display of his wisdom was his judgment in respect of a claim set up by two women for an infant child. Each asserted to be the mother of the child brought before him. He ordered the child to be cut

Whom did Joab and Abiathar set up as a rival to Solomon? what was their end? 428. What did God say to Solomon in a dream when at Gibeon, and what was the king's reply?

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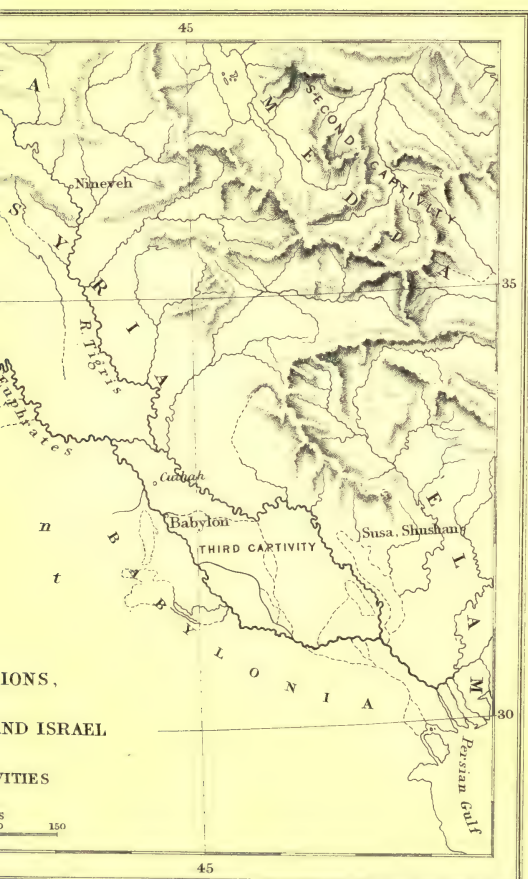


SOLOMON'S DOMINIONS
THE KINGDOMS OF ISRAEL
AND THE LANDS OF THE EAST

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in two, and divided between the applicants; upon which the solicitude of the real mother yielded her claim, rather than injury should accrue to her offspring. (*ib.* 16—28.)

429. *Shimei*, the son of *Gerar* (*Γερὰ, rumination*), a powerful chief who had cursed David 'with a grievous 'curse' when at Mahanaim (2 *Sam.* xvi. 7, 8.), and whom the late king had pardoned; yet *David* said to *Solomon* 'hold him not guiltless, for thou art a wise man, and 'knowest what thou oughtest to do unto him; but his 'hoar head bring thou down to the grave with blood.' (1 *Kings* ii. 8, 9.). *SOLOMON* immediately ordered *Shimei* to quit Bahurim, and take up his abode in Jerusalem, where he was to remain under penalty of death,—'on the 'day thou goest out thou shalt surely die.' *Shimei* obeyed three years, when on account of two of his servants running away, he pursued and overtook them at Gath, which coming to the ears of the King, he was ordered to be put to death for transgressing his command; and *Shimei* died at the hand of *Benaiah*, who succeeded Joab in the command of the army. (1 *Kings* ii. 13—46.) B. C. 1011.

430. *Extent of his kingdom.*—A profound peace now prevailed, and the kingdom of Israel attained its greatest extent. *Solomon* ruled over all the countries from beyond the Euphrates to the Nile; his neighbours either paid him tribute, or were his allies; and he had abundance of horses, and chariots of war. *Solomon* imported his horses, and linen yarn out of Egypt, and also his chariots. *Hiram*, (*Χειράμ, Οὐράμ, most noble*), king of Tyre, sent ambassadors to congratulate him on his accession, and subsequently assisted him with men and materials for building the Temple of the Lord; 'timber 'of cedar, and timber of fir, and algum trees;' and *Solomon* in return 'gave him twenty-thousand measures 'of wheat, twenty-thousand measures of barley, twenty-'thousand baths ($7\frac{1}{2}$ gals. each, an ephah) of wine, and 'twenty-thousand baths of pure oil year by year: and 'there was peace between *Hiram* and *Solomon*, and they 'two made a league together.' The king of Tyre also sent

429. What became of *Shimei*? 430. What was the extent, and condition of *Solomon's* kingdom just before building the Temple? Whence did he import his horses, linen, and chariots? To what contemporary king was *Solomon* indebted for assistance in the erection of the Temple? What return did he make for his liberality, and in what way was it acknowledged? To what nation had *Solomon* recourse for builders, and wood-carvers?

builders, and masons, and skilful workers in metal, wood, and linen, and in dying, and carving. (1 *Kings* v. 8—12; 2 *Chron.* ii. 7—15.)

431. **The Temple.**—Solomon now laid the foundation of the Temple with vast splendour and magnificence; the great work to which he had been divinely appointed. 1012. B. C. 2992. A. M. He spent between three and four years in getting together the materials, and in *seven and a half* years he completed it. (1 *Kings* vi. 38.) 1004. B. C. 3000. A. M. He erected it on *Mount Moriah* (*Ἀμωπεῖα*, *seven chosen of the Lord*), near Mount Zion, in Jerusalem, where Abraham had offered Isaac (*Gen.* xxii.), and where the angel had appeared to David over the threshing-floor of Araunah when the pestilence was stayed. (2 *Sam.* xxiv. 18; 1 *Chron.* xxi. 15.). The peculiar formation of this hill required immense walls of the most substantial character to be raised from the valley below to enlarge its summit so as to afford sufficient space for the erection of the various courts. The design of the structure, besides the treasure and materials had been supplied by David: who obtained the pattern through Divine teaching 'by the Spirit'—All this the Lord made me understand in 'writing by His hand upon me, even all the works of 'this pattern.' (1 *Chron.* xxviii. 12. 19.) (It 'was built 'of stone made ready before it was brought thither: so 'that there was neither hammer, nor axe, nor any tool 'of iron heard in the house while it was in building.' 1 *Kings* vi. 7.)

432. **Who employed.**—In the construction of this great building, there were employed 70,000 proselytes, descendants of the ancient Canaanites, in carrying burdens; 80,000 in cutting stone out of the quarries, and wood in the mountains; 3,600 overseers of the works; together with 30,000 Israelites in the quarries and forests of Libanus; these last worked 10,000 at a time so that each man was at work one month, and at home two months.

433. **Its Dedication.**—In the *dedication* of the Temple, which occurred in the following year, 1003. B. C. 3001. A. M. there were sacrificed 22,000 oxen, and 120,000 sheep for peace-offerings; The 'Ark' was removed from

431. *By whom, when, and where was the Temple built? On what Mount?* 432. *How many men were employed in the construction of the Temple?* 433. *Give the date of the dedication of the Temple. What were the sacrifices at its dedication?*

David's Tabernacle, and deposited in the Most Holy place, and fire coming down from heaven consumed the victims, and burnt sacrifices on the altar, and the glory of the Lord filled the whole Temple. (2 *Chron.* v. 11—14; vii. 1.). The Mosaic Tabernacle at Gibeon was taken down, and stowed away with its furniture among the treasures of the Temple. The Tabernacle of David remained, and, with its spiritual worship, is supposed to have given rise to the *Synagogue*.

434. *Its Extent.*—The portion of the Temple specially devoted to Divine Service was similar in form to the Tabernacle, but of much larger dimensions; yet these cannot be ascertained with accuracy: the Temple itself is supposed to have been 60 cubits long, (18, or 21'888 *inches to the cubit*); the Porch 20 cubits, (1 *Kings* vi. 2.); the Holy-place 40 cubits (*ib.* 17.); and the Most Holy-place 20 cubits, (2 *Chron.* iii. 8.); the width was 20 cubits, (2 *Chron.* iii. 4.), and the height 30 cubits, (1 *Kings* vi. 2.). The Porch, however, was 120 cubits, high, (2 *Chron.* iii. 4.)

435. *Its destruction.*—This Temple retained its pristine splendour but 33 years, when it was plundered by *Shishak* (Σουσακίμ), king of Egypt. 971. B. C. (1 *Kings* xiv. 25, 26; 2 *Chron.* xii. 9.). King *Joash* put it in repair. B. C. 856. (2 *Kings* xii. 11.) But it afterwards underwent several profanations; king *Ahaz* plundered it to satisfy the demands of Tiglath-Pileser, B. C. 740; *Hezekiah*, to bribe Sennacherib. B. C. 726. But the greatest spoliator was Nebuchadnezzar, B. C. 606.; and again B. C. 599. It was grievously polluted by *Manasseh*, B. C. 698.; but *Josiah* restored it. B. C. 624. It was at last utterly destroyed in the reign of *Zedekiah* by Nebuchadnezzar, king of Babylon, 588. B. C., after having stood, according to Usher, 424 years, 3 months, and 8 days: some say, about 416 years.

436. *The Second Temple.*—After laying in ruins 42 years, the foundation of the second Temple was laid by *Zerubbabel* (Zorobabel, Ζοροβάβελ, born at Babylon), and *Jeshua* the grandson of Seraiah, the High-priest, and the Jews, by permission of *Cyrus*, 536. B. C. (*Ezra* i. 1—4; ii. 1; iii. 8—10.); but they were stayed in their pursuit for 15 years by order of the kings of Persia, through the misrepresentations of the Samaritans, and others (*Ezra*

434. What was the form, and what were the dimensions of the Temple? 435. When, and by whom, was Solomon's Temple destroyed? 436. When, and by whom, was the second Temple begun? When was it finished?

iv. 1—24.). They resumed their task in the second year of Darius, and in the sixth, it was completed, and dedicated, (*Ezra* vi. 15, 16.), after having been begun 21 years. 515. B. C. 3489. A. M.

437. This *Second Temple*, in breadth, and height, was double that of Solomon's, but it was inferior in glory; wanting *five* principal things: *viz.* (1) the Ark, and Mercy-seat; (2) the Divine presence, the visible glory of the Shechinah; (3) the holy fire of the altar; (4) the Urim and Thummim (*Δήλωσις*, *light*, and *Ἀλήθεια*, *truth*); and (5) the spirit of prophecy.

438. The *Second Temple* was plundered and profaned by *Antiochus Epiphanes* (170. B. C.) who set up an idol of Jupiter Olympus; and the worship of Jehovah was suspended for 3 years, (1 *Mac.* iv. 52.), when it was restored by *Judas Maccabeus*. Herod, to atone for his murder of the entire Sanhedrim, but two, (37. B. C.) determined to rebuild it; and the temple of Zerubbabel was therefore nearly pulled down (17. B. C.); yet it cannot be said that there were ever more than two Temples constructed in Jerusalem; one by Solomon, and the other by Zerubbabel.

439. The Temple of Herod. — After *Herod* had employed 2 years in preparing the materials for the work, (B. C. 17.) in which 1000 waggons, and 10,000 artificers, were engaged, besides 1000 priests to superintend its erection,—it was fit for Divine Service in 9½ years: although not quite completed in the time of our Saviour, nor even when *Gessius Florus* came to be governor of Judæa.

A. D. 54. It was considerably larger than its predecessors; and it was made of marble, and of the most costly workmanship: it became the admiration and envy of the world; but, as our Saviour predicted (*Mark* xiii. 2), it was completely demolished by *Titus*, A. D. 70. on the same day of the same month, on which Solomon's Temple was destroyed by Nebuchadnezzar.

440. *Type.* — The word *Temple* is typical of the Church of Christ (*Rev.* iii. 12.); and sometimes of *heaven*—"The Lord is in His holy temple," *Psalms* xi. 4; and the soul of a righteous man is the temple of God, because it is inhabited by the Holy Spirit, (1 *Cor.* iii. 16, 17;

437. *In what respects was it different from the first?*

438. What was the fate of the second Temple? *How many Temples were there at Jerusalem, and who built them?*

439. Describe Herod's Temple. When, and by whom, was it destroyed? 440. Of what is the word

vi. 19; 2 *Cor.* vi. 16.). It was the personal presence of Christ in the Temple built by Zerubbabel, and from whence issued the 'Gospel of peace,' that verified the prophecy of Haggai, that 'the glory of this latter house shall be greater than that of the former.' (*Hagg.* ii. 9.)

441. *Solomon's fame.*—After the erection of the Temple, *Solomon* applied himself to the building of costly *palaces* for himself, and his queens; which occupied 12½ *years*, nearly twice as much as the Temple: and they were of the most sumptuous and elaborate character. He also fortified many cities, and extended the commerce of his country. 'SOLOMON built Gezer, and Bethoron the nether, and *Baalath*, and *Tadmor* in the Wilderness.' (1 *Kings* ix. 17, 18.) *Baalath* was afterwards the celebrated *Baalbac*, and *Heliopolis*, the 'city of Baal, or the Sun;' and *Tadmor* was subsequently the renowned *Palmyra*. The design of building *Tadmor* was probably to secure the trade between Damascus and Thapsacus on the Euphrates, and bring the commerce of India and Western Asia within his grasp. It stood on an oasis in the desert, and was a resting place for the caravans. *Baalath* was on the route to Tyre. SOLOMON also had a navy of ships at *Ezion-geber*, at the head of the eastern arm of the Red Sea; which was supplied with ship-wrights from Tyre, and his vessels were manned with Phenician sailors. From this port *Solomon* traded largely with *Ophir* (*Ofor*, or *Ofir*, Οὐφείρ, *abundance*), a city in the district of *Oman*, in southern Arabia, peopled by the descendants of *Ophir*, the son of *Joktan*; and extended his commerce to *Tarshish* or *Tartessus* (Θάρσεϊς, *breaking*), in the south of Spain, and along the shores of the Mediterranean. Adjoining *Ophir*, and the straits of *Ormus* lay *Sheba*, whose Queen being informed of the wealth, power, magnificence, and wisdom of the Hebrew monarch, came with valuable presents to satisfy her mind that all that was reported was true. (1 *Kings* x. 6, 7; *Matt.* xiii. 42; *Luke* xi. 31.). The gold trade with *Ophir* was of such magnitude, that the produce of one voyage was valued at 450 talents (above *three millions* sterling): and so plentiful were the precious metals, that 'all the drinking vessels, and the vessels of the house...were of pure gold,' (1 *Kings* x. 21.); 'and the King made silver to be in Jerusalem as stones,' (*ib.* 27.); and a vast trade was carried on in corn, wine, oil, timber, gems, spices, and gold and silver.

Temple typical? *How was the prophecy fulfilled that the Second Temple should excel the first?* 441. What was the fame of Solomon?

442. His errors.—This wonderful prosperity, and wealth; his luxurious and gorgeous manner of living, instead of warming his heart with gratitude and thankfulness led SOLOMON to turn aside from the Divine Law, and forget God. Moses had written of the King of Israel, 'He shall not multiply horses to himself; neither shall he multiply wives to himself; neither shall he greatly multiply to himself silver and gold.' (*Deut. xvii. 16, 17.*) In all these things Solomon had greatly transgressed: for he 'had 4,000 stalls for horses and chariots, and 12,000 horsemen.' (*1 Kings x. 28; 2 Chron. ix. 25.*) He 'had also 700 wives, princesses, and 300 concubines;' (*1 Kings xi. 3.*)—a thousand women, all from idolatrous nations: and his display of gold was enormous; he had 300 shields of beaten gold (valued at £210,976), and 200 targets of gold (valued at £28,131), merely for ostentation. But his greatest error followed as a natural consequence; his wives turned away his heart from Jehovah to other gods, and SOLOMON was induced to worship their respective idols, and even to build temples for them on the Mount of Olives opposite to the Temple of Jehovah. He went after *Ashtoreth* ('Ασταρῶθ, 'Ασταρτή, the moon), of the Zidonians, and *Moloch* (Μολόχ, king, or *Milcom* 'Αμελχομ, high-king), of the Ammonites, and *Chemosh* (Χαμῶς, swift sun), of the Moabites. The Lord then said to him in a dream—'as thou hast not kept My covenant and My statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.' *1 Kings xi. 11.*

443. Solomon's troubles and death.—The enormous expenses incurred in building the Temple, the Royal Palaces, and other public works; together with the extravagant expenditure, and gorgeous state of the King himself, imposed most oppressive taxes on the people. The debt to *Hiram* (Οὐράμ, most noble), who besides 'cedar trees and fir trees,' men, and artificers, had supplied SOLOMON with 'gold according to his desire,' was also now to be liquidated. SOLOMON had offered him 20 cities beyond the Israelite frontier in part payment, but *Hiram* rejected them, with the derisive appellation of 'Cabul' (Χαβῶλ, better, or *Χωβαμασομὲλ*, displeasing, dirty): the consequence of this was increased taxation, which roused, a growing impatience among the people. *Hadad* 'Αδάδ, (chief), a young prince of Edom, who had

442. What were Solomon's errors? **443.** His troubles? When did he die?

found refuge in Egypt when his country was taken by Joab, and where he had grown up and married the sister of *Tahpenes* (Θεκεφενής, Θεκεμίνας, *head of the age*), Pharaoh's wife, now seized the opportunity of attempting to regain his paternal possessions: having allied himself to a powerful free-booter named *Rezon* (Ραζών, *prince*), the son of *Eliadah* (Ἐλιδάε, *whom God knows*), who had revolted from Hadadezer King of Zobah; these two succeeded in wresting from the dominion of SOLOMON, Syria, Damascus, and part of Edom. *Jeroboam* also, a young Ephrathite and mighty man of valour, who had been made by SOLOMON commissioner of taxes over the tribes of Ephraim and Manasseh, was at this time met by the prophet *Ahijah* the Shilonite, who taking a new garment from off the shoulders of *Jeroboam*, rent it into *twelve pieces*, saying—'Take thee *ten pieces*; for thus saith the Lord, the God of Israel, Behold I will rend the Kingdom out of the hand of Solomon, and will give *ten tribes* to thee (but he shall have one tribe for my servant David's sake...) because that they have forsaken me, and have worshipped Ashtoreth, &c.....Howbeit I will not take the whole Kingdom out of his hand..... but I will take the Kingdom out of his son's hand and will give it unto thee even *ten tribes*.' *Jeroboam* however becoming too impatient to wait SOLOMON's death, availed himself of the present disaffection, and excited a revolt; but it ended in his flying to Egypt, and seeking the protection of *Shishak* its King, where he stayed during the remainder of the days of SOLOMON. The Hebrew monarch at length died at the age of 58 years, after a reign of 40 years, 975. B. C. and he was buried in the city of David. (1 *Kings* xi; 2 *Chron.* ix.)

444. *Solomon's Life*.— Few of the transactions of Solomon's reign are recorded in Scripture, the chief particulars, however, are these:—

Solomon was the son of David by Bathsheba, and was born, 1033. B. C. He was educated by his father according to the design divinely ordered for him; and on the rebellious assumption of *Adonijah*, he was anointed king. Charged with the prophetic admonitions and instructions of David, he began his reign by putting to death *Adonijah* and *Joab* for conspiracy; and banished *Abiathar* for assisting their designs. He returned thanksgivings to God at Gibeon, who bestowed on him 'wisdom

444. *What are the chief particulars of the life of Solomon? Who was his mother?* S 2

and understanding.' He next formed alliances with *Hiram*, king of Tyre, and other foreign powers: and extended the bounds and wealth of his kingdom. Every preparation ready, he laid the foundation of the *Temple*, (1012. B.C.), and completed it in $7\frac{1}{2}$ years (1004. B.C.): he *dedicated* it with extraordinary pomp and magnificence to the worship of the Lord. (1003. B.C. 3001. A.M.). He next built *palaces* for himself, and his queens; and received presents and congratulations from the queen of *Sheba*, and others. Commerce was extended, and fortifications were completed: but his closing years were embittered by his degeneracy. He took numerous wives and concubines from idolatrous nations; yielded himself to their impious worship, and built temples for their idols. God in his anger predicted the dissolution of his kingdom, and he soon after died, 975. B.C.; after a reign of 40 years, and at the age of 58 years.

445. *Solomon's Writings.* — Of all the works written by SOLOMON, these *three* only are extant, and admitted into the Canon of Scripture: viz. the Books of *Proverbs*, *Ecclesiastes*, and the *Canticles* or Solomon's Song: 1004 of his poems are said to have perished. Some have ascribed to him the '*Book of Wisdom*,' and of '*Ecclesiasticus*.' Josephus also tells us that SOLOMON wrote 3000 *books of Proverbs*, which Jerome erroneously states are compressed into this one; but many of them have perished, as well as his *Physical* books (1 *Kings* iv. 32, 33.), which some affirm were translated into the works of Aristotle, and Theophrastus. Eusebius says *Hezekiah* suppressed them. (*Dr. Gray*.) What remain however prove that SOLOMON was well versed in Natural and Moral philosophy, and highly endowed with wisdom, and learning.

446. *Rehoboam.* — On the death of SOLOMON, his son *Rehoboam* ('Ροβοὰμ, *liberates the people*) by Naamah the Ammonitess succeeded to the throne at the age of 41 years. Immediately on his accession the people supplicated a remission of their enormous burdens: the young King promised a reply in three days. In the mean while he consulted the aged counsellors of his father, who recommended the adoption of conciliatory

445. *What Books of the Old Testament were written by Solomon? What of his writings are extant, and what are lost?* 446. *Who succeeded Solomon? Who was Rehoboam? What was the occasion of the revolt of the Ten Tribes? At the revolt of the Ten Tribes whom did*

measures: but this advice not being in accordance with his own feelings, *Rehoboam* conferred with his young companions, who advocated a very opposite course. When therefore the appointed time arrived the King proceeded to Shechem, and answered—'My father did lade you 'with a heavy yoke, I will add to your yoke: my Father 'hath chastized you with whips, but I will chastize you 'with scorpions.' (1 *Kings* xii. 11.) In consequence, the *Ten Tribes* determined to abjure the house of David; and having invited *Jeroboam* to return from Egypt, they revolted, and elected him their king: thus fulfilling the prediction of *Ahijah*, that such should come to pass on account of the sins of Solomon. *Rehoboam*, however, sent his collector, *Adoram*, to get in the taxes as usual; but a tumult arose, and he was stoned to death. The King now collected an army of 180,000 men, in order to bring back the *Ten Tribes* to their obedience; but God by the mouth of the prophet *Shemaiah* (*Σαμὰτᾶ, heard of the Lord*), forbid the people of Judah to war against their brethren the children of Israel: saying 'Return every man to his house; for this thing is from Me.' So that *REHOBAM* was compelled to submit to be King of the two tribes of Judah and Benjamin only; while *JEROBOAM* reigned over the *Ten Tribes*. The nation was thus divided into two Kingdoms. B. C. 975. (1 *Kings* xii.; 2 *Chron.* x.): the *Two Tribes* forming the Kingdom of Judah under *REHOBAM*; and the *Ten Tribes*, the Kingdom of Israel under *JEROBOAM*. Thus was the Kingdom severed by the hand of *JEHOVAH* without bloodshed, and its commerce and renown brought to ruin.

447. The Two Kingdoms. — *REHOBAM* made *Jerusalem* the capital of his kingdom, as it had been of the entire monarchy since the time of David; it was in the tribe of Benjamin, 25 miles west of the Jordan; in the time of Abraham it was called *Salem* (*Σαλήμ, at peace*); and when the Israelites took possession of Canaan it was called *Jebus* (*Ἰνβούρ, trodden down*); whence some derive *Jebus-salem*, or *Jerusalem*. *JEROBOAM* made *Shechem* (*Συχέμ, back*), in the tribe of Ephraim, the capital of his kingdom, and restored it from the desolations it had incurred at the hands of *Abimelech* upwards of 220 years before.

they make their king? Give the date B. C. of the revolt of the *Ten Tribes*? 447. What towns were the capitals of the two repective Kingdoms? In what tribe was *Jerusalem* situated? What was the name of *Jerusalem* previous to its capture by *Joshua*?

ISRAEL.

448. **Jeroboam** (*Ἰεροβοὰμ*, whose people are countless), was the son of Nebat (*Ναβὰτ*, aspect), an Ephraimite, and had no sooner established the kingdom of Israel, than fearing that the Ten Tribes by going regularly to offer sacrifices at the Temple of Jerusalem, and mixing with the people of the other two Tribes, might return to their allegiance to the house of David, set up *two golden calves* to imitate the Cherubim, and erected altars at Dan and Bethel, the two extremities of his kingdom, where sacrifices were to be offered to prevent them going to Jerusalem; yet not with any idea of establishing idolatrous worship. And because all the Priests and Levites had taken up their abode at Jerusalem, and in other cities of Judah, he made priests from the lowest of the people. This sin was the ruin of his house, for he knew that his election was the special appointment of God, and that the partition of the kingdom was the immediate consequence of Solomon's idolatry: he also knew that the Almighty had interposed to save Israel from Rehoboam's invasion; besides which God had promised to be with him, and build him a sure house, if he would be obedient to His commands. (1 Kings xii.)

449. *Jeroboam* instituted a Feast in imitation of the Feast of Tabernacles, but on the 8th instead of the 7th month, and took upon himself the office of high-priest, and offered up the dedicatory sacrifices; but God manifested his displeasure by sending to him at Bethel a prophet from Judah, who cried out against the altar in these words, 'O altar! altar! behold a child shall be born unto the house of David, *Josiah* (*Ἰωσίας*, given of the Lord) by name, and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shalt be burnt upon thee:—and he gave a sign,... saying,... Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.' *Jeroboam* attempted to seize the prophet, but his hand withered; the altar also

448. *Who was Jeroboam? What means were employed by Jeroboam to prevent the Ten Tribes from returning to the house of David? Why were the two calves of gold set up? What was Jeroboam's sin?* 449. *What manifestation of God's displeasure happened to Jeroboam when sacrificing at Bethel? What did the prophet who came to Jeroboam at Bethel prophecy?*

was rent, and the ashes poured out as predicted; { *Israel* the prophet, however, by God's mercy, and per- mission, restored his hand to him again (1 *Kings* xiii.): and, as foretold, the altar was eventually destroyed 350 years after by *Josiah*, king of Judah. *Jeroboam*, to reward the prophet, invited him home, but the latter declined, giving as his reason, 'for so it was charged me 'by the word of the Lord, saying—eat no bread, nor drink 'water, nor turn again by the same way that thou camest;' so he returned by another way.

450. **The disobedient Prophet.**—An old prophet of Bethel hearing of the proceedings hastened after the young prophet, and begged him to return, telling him that an angel had sent him to bring him back. Upon this the prophet of Judah turned back with the old prophet of Bethel, and sat at table with him. The word of the Lord now reproved the prophet of Judah for his disobedience in turning back: and by the mouth of the old prophet it was announced to him, because 'thou hast not 'kept the commandment which the Lord thy God commanded thee—thy carcase shall not come unto the 'sepulchre of thy fathers.' When he renewed his journey, the *disobedient prophet* was met in the way by a lion, and slain, and his carcase taken back to Bethel, and buried by the old prophet. (1 *Kings* xiii.)

451. **His Son's illness.**—Notwithstanding this chastisement, *Jeroboam* continued his idolatrous practices, yet God in mercy gave him another warning. His son *Abijah* ('Αβιά, *father of the Lord*), being dangerously ill, and *Jeroboam* feeling himself shut off from all access to God sent his wife in disguise to consult his old friend the prophet *Ahijah* ('Αχιά, *brother of the Lord*), who was now blind through age. On the arrival of the Queen, the prophet by divine inspiration exclaimed 'Come in thou 'wife of *Jeroboam*; why feignest thou thyself to be 'another? for I am sent to thee with heavy tidings.' He then predicted the death of the king's son, which would be to him in mercy, for he alone of the house of *Jeroboam* would die a natural death: and that the idolatry of the King and people would bring ruin upon the whole land. The Queen returned heavy hearted, and no sooner had

What king of Judah is connected with the transaction? How was it fulfilled? By whom was the altar at Bethel afterwards destroyed? 450. What is related about the disobedient prophet? 451. What other warning was given to *Jeroboam*?

she reached her residence, than *Abijah* died { according to the word of God. Not long after, { *Israel*. *Israel* and *Judah* engaged in war; by the interposition of the Almighty the latter were victorious, and the cities of *Bethel*, *Ephraim*, and *Jeshanah* (*Ἰερουά*, *old*), were annexed to *Judah*. (2 *Chron.* xiii. 15. 18, 19.).

452. HIS DEATH.—*Jeroboam* at length died, after a reign of 22 years (954. B. C.), and the memory of his iniquity is perpetuated by the title of '*who made Israel to sin*,' which follows the mention of his name in subsequent history; he was succeeded by his son *NADAB*.

453. *Nadab* (*Ναδάβ*, *volunteer*), reigned nearly two years, walking in the sin of his father: he was killed by *Baasha* (*Βαασά*, *wicked*), his general, at *Gibbethon*, (*Βεγεθών*, *high place*); who usurped the kingdom, and to secure his possession destroyed the whole race of *Jeroboam*, as *Ahijah* had prophesied. 1 *Kings* xv. 29. B. C. 953.

454. *Baasha* reigned over *Israel* 24 years, as wickedly as his predecessors. He continued the war with *Judah*, in which however he proved so successful as to regain possession of *Bethel*, and build the stronghold of *Bamah* (*Ἀβαμά*, *high place*), in order to prevent his people going over to his rival: but *Asa* (*Ἀσά*, *physician*), king of *Judah*, having subsidized *Benhadad* (*υἱὸν Ἀδερ*, *son of the most high*), the Syrian, to make an incursion in the north of *Israel*, *Baasha* recalled his forces from *Judah* to meet his new opponent, and thus *Asa* was relieved. At length, the prophet *Jehu* (*Ἰού*, *he is Lord*), son of *Hanani* (*Ἀνανί*, *graciously given of the Lord*), was sent by the Almighty to remind the king of God's providence; and that the judicial destruction of his predecessor, and not his own merits, gained him the throne; and while warning him of his wicked course in following in the way of *Jeroboam*, he foretold the destruction of his house. He died at *Tirzah* (*Τερσά*, *pleasantness*), now the royal city instead of *Shechem*, and was succeeded by his son *Elah* (*Ἠλὰς*, *oak*), 955—930. B. C.

455. *Elah*, after a reign of nearly two years, was assassinated by one of his officers named *Zimri*, 'while he 'was in *Tirzah* drinking himself drunk in the house of 'Arza his steward.' B. C. 930—929. He doubtlessly followed the wicked steps of his father.

452. When did *Jeroboam* die? how long did he reign?
 453. What is the title by which the memory of his conduct is perpetuated? By whom was he succeeded? 454. Who succeeded *Nadab*? 455. Who were the successors of *Baasha* in *Israel*? Who was *Zimri's* master? What became of *Elah*?

456. **Zimri** (*Ζαυβρί*, *song of the Lord*), { *Israel*. attempted to occupy the vacant throne; and to remove all competitors proceeded to put to death the whole family of *Baasha*, thus fulfilling the prediction of the prophet *Jehu*. The capital proclaimed in his favour, but the army at Gibbethon elected *Omri*, the captain of the host, to fill the throne. *Omri* hastened to *Tirzah*, and so closely invested it with his troops, that *Zimri* despairing of success set fire to his palace, and was burnt in the midst, (1 *Kings* xvi. 15—22.), after reigning but seven days, B. C. 929. Thus originating the spirited proverb—‘*Had Zimri peace who slew his master.*’ (2 *Kings* ix. 31.)

457. **Omri** (*Ὀμβρί* *servant of the Lord*), on acquiring the crown, founded the city of Samaria (*Σαμάρεια*, *watch-mountain*), in the tribe of Ephraim, which now became the capital of the kingdom of Israel; it was about 40 miles north of Jerusalem, situated on a hill, which derived its name from *Shemer* or *Shomer* (*Σεμήρ*, *custody*), of whom it was purchased by OMRI for two talents of silver. (£684.).

458. **Tibni**. — *Omri* was opposed by TIBNI (*Θαυνί*, *building of the Lord*), six years, when the latter dying, OMRI reigned over all Israel 12 years;—six at *Tirzah* which was the capital subsequently to *Shechem*, and six at Samaria. He did ‘worse than all that were before him,’ and was succeeded by his son, the notorious *Ahab*. 929—918. B. C.

459. **Ahab** (*Ἀχαάβ*, *brother of the father*) son of *Omri* exceeded even the wickedness of his predecessors, (1 *Kings* xvi. 29.): he married *Jezebel* (*Ἰεζάβελ*, *chaste*), the daughter of *Eth-Baal* (*Ἰεθεβαάλ*, *with Baal*), the king of the *Zidonians*, and introduced the idols of *Baal* (*Βαάλ*, *the sun*), and *Astarte*, (*Ashtaroth*, *the Moon*, *Ἀστάρτη*), into Israel, and engaged *Ahab* and the people in their worship. Hitherto the religious system of the Israelites had been a violation of the Divine law in worshipping God in a manner different from what the Almighty had commanded: it was now a complete departure from any recognition of *Jehovah* to the worshipping of idols.

456. *What was Zimri's end? 457. Who was the founder of Samaria? Where is it situated? 458. Who reigned over part of Israel during the time of Omri? How long did Omri reign? by whom was he succeeded? 459. Give a short account of Ahab? Who was Jezebel?*

460. JERICHO rebuilt. — In the midst of { *Israel*, the impiety and idolatry of the court and people, about this period 'Hiel ('Αχιλ, *God lives*), the Bethelite, 'built *Jericho*; he laid the foundation thereof in *Abiram* 'his first-born, and set up the gates thereof in his youngest 'son *Segub* (Σεγυβ, *elevated*).¹ 1 Kings xvi. 34. Thus fulfilling most accurately the curse pronounced by *Joshua*, and proclaiming to the infatuated people the never ceasing power and authority of the great *Jehovah*.

461. ELIJAH—OBADIAH. — It was now that God sent ELIJAH ('Ελιας, *strength of the Lord*), the prophet, to reprove *Ahab*, and punish him with a three years' famine. B. C. 910. During this period ELIJAH first retired into his own land to the brook *Cherith*, where he was miraculously fed by *Ravens* bringing him bread and flesh morning and evening, and he drank of the brook. When the latter failed in consequence of the great drought, he went by Divine guidance to the house of a poor widow of *Zarephath* (Σαρεπτά, *Sarepta*, a foundry), near Sidon, who had an only son. Here he was sustained by the woman's barrel of meal, and cruse of oil, which miraculously failed not in their supply: and when the widow's son died *Elijah* raised him to life. All this while *Jezebel* sought out the prophets of the Lord, and put to death all she could find: there was believed to be but one living, although the Almighty knew of 7000 men who had not bowed the knee to Baal. *Obadiah* ('Οβδιὰς, *servant of the Lord*), also, the governor of *Ahab's* house, had concealed 'a hundred prophets by fifty in a cave, and fed them with 'bread and water.' (xviii. 4—19.). *Jezebel* however entertained at her own table 400 idolatrous prophets of the groves, and 450 prophets of Baal; and continually sought to persecute *Elijah*.

462. THE PROPHETS OF BAAL. — At the end of three years, *Elijah* by Divine direction appeared before AHAB, having met *Obadiah* by the way and despatched him to inform *Ahab* of his approach. 906. B. C. AHAB on seeing the prophet charged him with troubling *Israel*; but *Elijah* retorted the accusation upon the king, and requested him to gather all the prophets of Baal, and the people of *Israel* on Mount Carmel, there to be convinced whether *Jehovah*

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460. What was fulfilled at the rebuilding of Jericho?
 461. What remarkable prophet arose in the time of Ahab?
 462. How was Elijah sustained? What did Obadiah?
 How did Elijah destroy the idolatrous priests?

was God, or Baal;—each party was to offer a sacrifice in the usual way, but without the fire; } *Israel.*
 and the Being who should answer their prayers by sending fire to consume the offering, should be acknowledged as the Almighty Lord. Each offered a sacrifice; that of Baal remained unaffected, while that of *Elijah*, though water was thrice poured over it, was consumed by fire from heaven. At the command of *Elijah*, the 450 prophets of Baal were then immediately slain at the brook Kishon (Κισίων, *winding*); and at the prayer of the prophet rain fell in abundance, and the famine ceased B. C. 906. (1 *Kings* xviii.)

463. ELIJAH ESCAPES. — Immediately after this event the enraged *Jezebel* sought the life of *Elijah*, who fled to Beersheba in Judah, thence into the wilderness of Arabia, where an angel furnished him with ‘a cake baked on the coals and a cruse of water at his head,’ in the strength of which he was sustained 40 days and 40 nights. Oppressed with despair at being unable by such wonderful deeds to effect the reformation of the Israelites, he went to Mount *Horeb*, where he was impressed with the appearance of a strong wind, an earthquake, and then fire; but the Lord was present in a ‘still small voice,’ and the prophet was directed to return by the way of Damascus, and to anoint *Hazael* (Ἀζαήλ, *he who sees God*), as the future king of Syria, *Jehu* as the successor to the throne of Israel, and *Elisha* to follow him as the prophet of the Lord.

464. SYRIAN INVASION. — Shortly after, *Benhadad*, king of Syria, formed an alliance with thirty-two neighbouring kings, and entering Israel with a large army, advanced towards Samaria. He insolently demanded of *Ahab* his wealth, wives, children, and everything he possessed. The king of Israel seeing no possibility of resisting, offered to hold the kingdom as a dependency of Syria, and submit to be a vassal of *Benhadad*. The Syrian king taking advantage of *Ahab*’s fears, then demanded that his servants should search the royal palace, and the houses of the land, and take away whatever property and persons they might choose. *Ahab* by the advice of his council determined to resist this degradation. Through the merciful interposition of God, who sent a prophet to direct and encourage *Ahab*, the king of Israel summoned

463. What occurred to *Elijah* when hiding from *Jezebel*? 464. How did *Ahab* overcome *Benhadad*?

232 princes of the provinces, and despatched { them with 7000 men against the Syrian forces, { *Israel*. at the time they were feasting and unprepared. The enemy taken by surprise fled in dismay, and *Benhadad* had a narrow escape of his life. B. C. 901. In the following year, as foretold by the prophet, the Syrian king, renewed his invasion; and *Ahab*, again counselled by 'a man of God,' collected his forces, and attacked the Syrians in the plain of *Aphek* ('Οφείκ, *fortified place*); 10,000 of the enemy were slain, and *Benhadad* himself surrendered to the king of *Israel*. *Ahab* however treated his prisoner with great kindness, and entering into a covenant with him, and exacting a promise that he would restore all the cities he had taken from *Israel*, he suffered him to depart. This leniency brought a reproof from one of the sons of the prophets, who also declared that *Ahab's* life, as well as the lives of his people, should in consequence be forfeited, B. C. 900. 1 *Kings* xx.

465. NABOTH'S VINEYARD. — These successes through the interposition of Divine providence seem to have had little influence on *Ahab*, and his people, in turning their minds to a sense of reverence for the great *Jehovah*: for in the following year, *Ahab* wishing to purchase the vineyard of *Naboth* (Ναβουθαί, *fruit*), of *Jezreel* (Ιεζραέλ, *planted of God*), adjoining his palace, and which the owner refused to part with, *Jezebel*, unknown to *Ahab*, had him put to death under a false accusation of blaspheming God, and of treason to the king. *Ahab* then took possession of the vineyard; but this injustice brought upon his house the judgment of *Jehovah*. *Elijah* declared—'Hast thou killed and also taken possession? in the place where dogs licked the blood of *Naboth* shall dogs lick thy blood;' and 'I will take away thy posterity;' he also added, 'the dogs shall eat *Jezebel* by the wall of *Jezreel*.' 899. B. C. 1 *Kings* xxi. 19. 23.

466. *Ahab's* death. — This denunciation of *Elijah* greatly affected the terrified *Ahab*, who now became deeply humbled, and with fasting and in sack-cloth sincerely repented of his mis-deeds; wherefore the Almighty graciously deferred the punishment to his son's days. (1 *Kings* xxi.). About three years afterwards, notwithstanding the kind-

465. How did *Ahab* obtain the possession of *Naboth's* vineyard? 466. What prophet foretold the death of *Ahab*, and his wife; and how were his predictions fulfilled? Why was *Jezebel* condemned to so ignominious an end?

ness shown to *Benhadad*, the Syrian king neglected to restore to Israel the cities he had engaged to do: *Ahab* therefore now prepared to take them by force. At this juncture, *Jehoshaphat* (Ἰωσαφάτ, *Lord, Judges*), King of Judah had come to Samaria to visit the King of Israel, which evidently showed the good understanding now existing between the rival Kingdoms, and which had been cemented by the marriage of *Jehoshaphat's* son, *Jehoram*, with the King of Israel's daughter, *Athaliah*. *Ahab*, having pointed out the unjust retention of *Ramoth-Gilead* (Ραμὼθ, *heights*, Γαλαὰδ), by the Syrians, solicited *Jehoshaphat* to join him in the war with *Benhadad*. The King of Judah consented, but recommended that enquiry should first be made of the Lord. The false prophets of *Ahab* to the number of 400, who pretended to be prophets of the Lord, promised him success; but this not satisfying *Jehoshaphat*, *Ahab* reluctantly sent for *Micaiah* (Μιχαίας, *who is like to the Lord*), the son of *Imlah* (Ἰεμβλά, *he will fill up*), a true prophet of the Lord, who however foretold a very different issue to the war. *Ahab* in anger immediately committed *Micaiah* to prison, and the two Kings marched to the attack of *Ramoth-Gilead*. *Ahab* disguised himself to avoid his predicted doom, but he was mortally wounded by an arrow shot 'at a venture,' and died at even, and the blood ran out of the wound into the midst of the chariot. B. C. 897. *Ahab* was brought to Samaria, and his chariot and harness were washed in the pool of Samaria; and there the dogs licked up his blood, as the prophet *Elijah* had predicted. (1 *Kings* xxii.). He was succeeded by his son *Ahaziah*.

467. *Jezebel*, according to the prediction of the same prophet, a few years after met a violent death: she was thrown out of a window in *Jezebel* at the command of *Jehu*, a subsequent King of Israel whom she taunted as a traitor, and was trampled to death under the horses' feet; when they returned to bury her, out of respect to her royal rank, 'they found no more of her than the skull, 'and the feet, and the palms of her hands;' the dogs having eaten her flesh, so that they could not say, 'this 'is *Jezebel*.' 2 *Kings* ix. 30—37.

468. *Ahab's crimes*.—*Ahab's* government over the Israelites was far worse than that of *Jeroboam*; the latter instituted indeed the worship of the two calves;

467. *What was the end of Jezebel?* 468. *In what particular was Ahab worse than Jeroboam?*

assimilating it in some measure to the services { *Israel*. appointed by God at Jerusalem, having an altar, { priests, sacrifices, and incense. (1 *Kings* xii. 28—32.). But *Ahab* added to this the worship of the idols Baal, and Astarte: and at the instance of *Jezebel*, his wife, slew many of the prophets of the Lord. He was doubtlessly accessory to the unjust death of *Naboth*. (1 *Kings* xvi. to xviii.).

469. *Ahaziah* ('Οχοζιάς, *upheld of the Lord*), followed the impiety of his father *Ahab*, and reigned nearly two years: he kept up the intimacy with the king of Judah, and attempted in conjunction with *Jehoshaphat* to re-establish the commercial intercourse with *Ophir* (Οὐφείρ, *abundance*), as in the days of Solomon. A prophet of God however forbid this alliance, and predicted to the king of Judah the total failure of the scheme; a fleet of merchant ships had been indeed prepared, but they were all wrecked before putting out to sea. (2 *Chron.* xx. 35—7.). *Ahaziah* also prepared to make war with the King of Moab, who had refused to pay his usual tribute 100,000 rams, and as many lambs, every year; this was interrupted by *Ahaziah* falling through the lattice of an upper chamber; upon which he sent to Ekron (Ἐκκρωῶν, *uprooting, emigration*), to consult the oracle of Baalzebub concerning his indisposition. *Elijah* by the direction of God interposed himself before the messengers, and sent them back to the King with a reproof for consulting a heathen god, and with the assurance of his illness being fatal. *Ahaziah* with rage sent successively two officers with 50 men each, to apprehend the 'man of God;' at the instance of the prophet they were all destroyed by fire from heaven. *Elijah*, however, yielded to the third message, and denounced before the King in person his speedy dissolution. *Ahaziah* died, 896. B. C., and was succeeded by his brother *Jehoram*. (1 *Kings* xxii. 51—53; 2 *Kings* i.).

JUDAH.

470. Rehoboam, after the secession of { the *Ten Tribes*, and his attempt to bring { *Judah*. them back to his dominion by force of arms had been forbidden by the Almighty through the mouth

469. What occurred in the short reign of *Ahaziah*? when did he die? 470. What strengthened Rehoboam's Kingdom? Did Rehoboam attempt to bring the revolted

of *Shemaiah* (Σαμαία, *heard of the Lord*), { immediately submitted to the Divine will. } *Judah.*
 His kingdom was however strengthened by the whole of the priests and Levites abandoning *Jeroboam* on account of his idolatry, and coming over to *Judah*: yet it was not long before *Rehoboam* and his people 'did evil in the sight of the Lord,' and sank into idolatry, building high places, images, 'and groves:' after the lapse of five years their wickedness exceeded that of their fathers, so that God by way of punishment sent against *Judah*, *Shishak* (Σουσακίμ) king of *Egypt*, (976. B. C.) who with 1200 chariots, 60 thousand horsemen, and infantry innumerable, invaded *Judah*, took the strong cities the king had lately fortified, and arrived before the walls of *Jerusalem*. *Shemaiah* now appeared to *Rehoboam*, saying, 'thus saith the Lord, ye have forsaken Me, and therefore 'have I also left you in the hand of *Shishak*' the Egyptian monarch: but having repented and humbled themselves, *Shemaiah* was commanded to announce to the people that they should not be destroyed. *Shishak* therefore, having plundered the Temple, and the king's treasures, and laid waste the country, retired. (1 *Kings* xiv. 25, 26 ; 2 *Chron.* xii.).

471. *Rehoboam* was constantly at war with *Jeroboam*; and after a reign of 17 years, he died; and was buried in *Jerusalem*. (958. B. C.). *Rehoboam* had 18 wives, and 60 concubines, by whom he had 28 sons, and 60 daughters. (1 *Kings* xii. xiv. ; 2 *Chron.* xi. xii.). He was succeeded by his son *Abijam*. All the kings of *Judah* were descendants of *REHOBAM*, and consequenrly of *David*, as God had promised. 2 *Sam.* vii. 12.

tribes again into subjection? How long did *Rehoboam* continue faithful to God? Who was sent against him for his wickedness? 471. How long did *Rehoboam* reign? By whom was he succeeded?

472. **Abijam**, or *Abijah* ('Αβιού, *father of the sea*), engaged in a war with **Jero-boam** in order to recover the *Ten Tribes*; Although he had but 400,000 men, and *Jeroboam* 800,000, yet by a sudden onslaught upon the Israelites he defeated them at Mount *Zemaraim*, slaying 500,000 men; and extended his frontier beyond Bethel. *Abijam* had 14 wives, by whom he had 22 sons, and 16 daughters. (2 *Chron.* xiii.). After a reign of 3 years, he died, B. C. 955.; and was succeeded by *Asa* ('Ασα, *earth*), his son.

473. **Asa** was one of the most pious and successful of the Kings of Judah; and having a deep sense of his responsibility to God, he began by reforming the religious practices of his people, and also removed *Maachah* (Μααχά, *oppression*), the Queen-mother, on account of her idolatry. He then set about repairing the injuries inflicted by the Egyptian invasion, fortified numerous cities, and strengthened his army. Not long after this, *Zerah* (Ζαρά, *rising of light*), the King of Ethiopia, advanced against Judah with a *million* soldiers, and 300 chariots. *Asa* in this emergency called upon the Lord and boldly marched to *Mareshah* (Μαρησα, *at the head*), on the frontier to meet this formidable host; and there gained a complete victory. (B. C. 942.) *Asa* was met on his return by the prophet *Azariah*, who reminded him of God's interposition in his behalf, and that if he continued faithful he might rely on the Divine protection. *Asa* thus encouraged proceeded to extirpate idolatry, and revive the worship of Jehovah in all its effectiveness and glory; which led to a vast immigration of pious Israelites into Judah. He now held a great and solemn sacrifice, offering 700 oxen, and 7000 sheep; and the people warmed

473. How long did Abijam reign? Who succeeded Abijam? 473. How long, and in what manner, did Asa reign? How was he buried?

with religious zeal entered into a new { covenant 'to serve the Lord.' Ten years { *Judah.* of peace followed; when *Baasha*, king of Israel to check the increasing emigration of his people, invaded *Judah*; and began to build the fortress of *Ramah* ('*Ραμά*, lofty place), on the high way to Jerusalem. *Asa* at this crisis, instead of trusting in the Lord as heretofore, purchased the aid of *Benhadad*, King of Syria, who was to attack the northern parts of Israel so as to draw away *Baasha* to defend his own dominions. *Asa* thus relieved applied the materials left by *Baasha* at *Ramah* to the erection of *Geba* ('*Γαβαά*, hill), and *Mizpah* (1 *Kings* xv.): but he was soon after met by *Hanani* ('*Ανανι*, graciously given of the Lord), the prophet, who severely reprov'd him for his unfaithfulness to God, and proclaimed that he should in consequence have wars to the end of his life. The King becoming enraged at this denunciation ordered the prophet to be cast into prison. *Asa* at length was attacked with a disease in his feet, and putting more trust in the skill of his physician than in the help of God, it hastened his death: which occurred B. C. 915., after a prosperous reign of 41 years. And 'they buried him in his own 'sepulchres which he had made for himself in the 'city of David, and laid him in the bed which 'was filled with sweet odours and divers kinds of 'spices prepared by the apothecaries' art: and they 'made a very great burning for him.' (2 *Chron.* xvi.) This is supposed to be not merely embalming, but the Gentile practice of burning the dead body: which is here for the first time introduced among the Jews; but it may be simply the burning of spices.

474. *Jehoshaphat* ('*Ιωσαφάτ*, the Lord judges), succeeded his father *Asa* on the throne of *Judah*,

474. *Who was Jehoshaphat, and how long, and in what manner did he reign?*

and established throughout his kingdom { sound regulations both in civil, and religious affairs; he began by appointing 16 Commissioners (*viz.* 5 Princes, 9 Levites, and 2 Priests) to visit all the cities of Judah to *teach* the people; and for their guidance they took with them “the Book of the Law of the Lord.” This proceeding exercised a most important influence over the people; and his wise government and paternal policy brought upon the king the esteem of the surrounding nations. The Philistines readily paid into the treasury of Judah a considerable tribute in silver; and the Arabians delivered an immense amount of cattle. *Jehoshaphat* next repaired and strengthened his fortified cities, increased his army, perfected their discipline and organization, and improved their equipments. He however soon committed a serious error in allying his son *Jehoram* with *Athaliah* (Γοθολία, *taken away of the Lord*), the daughter of the infamous *Ahab* and *Jezebel*, which soon involved him in considerable difficulties. He injudiciously joined *Ahab* in his expedition against *Ramoth Gilead*, contrary to the advice of a prophet of God: and he almost lost his life in the battle from being taken for the king of Israel, who was in disguise. When returning home *Jehu*, the prophet, the son of *Hanani*, severely reproved him for this ungodly alliance.

475. *Jehoshaphat* sensible of deserving this reproof, now turned his thoughts to affairs of peace. He made a circuit throughout his country, appointed *Judges* in every city, charging them to administer justice as in the sight of God; and he established an *Ecclesiastical Court* in Jerusalem for the settlement of all religious matters, and the laws of inheritance; the administration of which he

475. Describe his municipal appointments, and his victory over the Moabites, &c.

intrusted to the Levites. The progress of { *Judah*.
 reformation was now interrupted by a most
 alarming invasion, Moab, Ammon, and Edom, had
 combined their forces to make an overwhelming
 assault on *Judah*. Their numbers were so vast as
 to threaten the total ruin of the nation. *Jehoshaphat*
 at once sought the protection of the Lord,
 and instituted a solemn *fast* throughout the whole
 land. He convened the people to meet him in the
 Temple at Jerusalem, where he offered up one of
 the most excellent and holy prayers on record.
 (2 *Chron.* xx. 5—13.) God immediately answered
 it by the mouth of *Jahaziel*, a Levite in the con-
 gregation, and assured him of success. The Levites
 with one voice burst forth into a hymn of praise,
 and impelled by religious awe the King bowed his
 head, and all *Judah* and Jerusalem fell prostrate,
 worshipping Jehovah. On the following morning
Jehoshaphat marched to *Tekoa* (*Θεκωέ*, *pitching tents*),
 where the enemy were encamped, and exhorted his
 people to “Believe in the Lord your God, so shall
 “ye be established ; believe his prophets, so shall
 “ye prosper.” God now set the invading host one
 part against another, and *Judah* had only to collect
 the spoil, which occupied 3 days, and return home ;
 on the fourth day however they offered up at
Berachah (*Βερχία*, *blessing*), thanksgivings to the
 Almighty for this great deliverance. Again, on the
 arrival of the King and his people at Jerusalem,
 their first act was to go up to the House of the
 Lord to praise Him for His goodness and mercy.
 The kingdom of *Judah* now had rest. (B. C. 896.)
Jehoshaphat, however, soon after sought to revive
 the ancient commerce of the kingdom by building
 a fleet at Ezion-Geber in conjunction with *Ahaziah*,
 king of Israel ; but this unholy alliance caused the

Was he successful in his attempt to revive the ancient
 commerce of the Kingdom?

proceeding to be forbidden by *Eliezer* { *Judah*.
 ('Ελιέζερ, *God of help*, the prophet; and {
 the ships were wrecked while lying in port. The king of Judah even now did not seem to be thoroughly convinced of the impropriety of his connexion with the sinful house of Ahab, for he soon after united with *Jehoram* king of Israel, and the Edomites, in a war with Moab. Here he was only relieved from difficulty by the miraculous interference of *Elisha* ('Ελισαιέ, *salvation of my God*), who supplied the armies with water, and procured them a victory. B. C. 895. At length *Jehoshaphat* died, after a reign of 25 years. B. C. 889. (1 *Kings* xv. 24. ; xxii. ; 2 *Kings* iii. ; 2 *Chron.* xvii—xx.).

II. KINGS.

3115. A. M.

859. B. C.

476. The **Second Book of Kings** embraces a period of about 300 years, from the death of *Jehoshaphat* to the destruction of Jerusalem; and comprises, the translation of *Elijah*; the acts of *Elisha*; the continuation of the reigns of the contemporary kings of Israel, and Judah; the captivity of Israel into Assyria; the captivity of Judah into Babylon; and the destruction of Jerusalem, and the Temple.

ISRAEL.

477. **Jehoram.** — Upon the death of { *Israel*.
Ahaziah, king of Israel, **JEHORAM** or *Joram* {
 ('Ιωράμ, *the Lord exalts*), his brother succeeded him on the throne, and although he followed not the worship of Baal, yet like his predecessor *Jeroboam*, he did evil in the sight of the Lord. B. C. 896.

476. What period of time does the Second Book of Kings embrace? What transactions does it comprise?
 477. Who succeeded *Ahaziah* on the throne of Israel?

478. **Elijah's Translation.**—In the first { *Israel*.
year of his reign, ELIJAH, the prophet, was
miraculously conveyed to heaven in a chariot of fire,
his prophetic mantle descending upon *Elisha* with the
gift of a double portion of his spirit. The two prophets
were walking together from Gilgal to Bethel, thence to
Jericho, and afterwards to Jordan; thrice did ELIJAH
request to proceed alone, but *Elisha* persisted in remaining
with him; and 50 Sons of the Prophets were watching
them from Jericho. At last, 'as they still went on and
'talked, behold, there appeared a chariot of fire, and
'horses of fire, and parted them both asunder; and
'ELIJAH went up by a whirl-wind into heaven.' (2 *Kings*
ii. 11.). *Elijah's mantle* fell from him, which *Elisha*
took up, and went back to Jordan: he smote the river
with the mantle, which parted, and he passed over on
dry ground: and the sons of the prophets when they
saw it, 'they said, the spirit of Elijah doth rest on Elisha.'
And they asked permission of *Elisha* to send 50 men
in search of *Elijah*, thinking he was only transferred to
some other locality; after a fruitless search of 3 days
they returned. *Elisha* then sweetened the waters of
Jericho by throwing in salt, which he did in order to
convince the sons of the Prophets that God was with
him. B. C. 896.

479. **Life of Elijah.**—The chief incidents in the
life of ELIJAH, the Tishbite, are these:—

ELIJAH or *Elias* ('Ελίας) prophet of Tishbe (Θεσβών,
or Θεσβή), in Gilead, beyond Jordan, was sent by God
to oppose idolatry in Israel during the reigns of *Ahab*,
and *Ahaziah*. (B. C. 910.) He brought a draught upon
the land, and concealed himself by the brook Cherith
(Χορπάθ, *separation*), where he was fed by ravens.
(1 *Kings* xvii. 6.) The brook having dried up, he applied
to the *widow of Zarephath*, who supported him with
her meal and oil, which the prophet by Divine direction
suffered not to fail; he also raised the widow's son to
life (*ib.* 22—24.). He met *Ahab*, and proposed a contest
with the prophets of Baal at Mount Carmel (Χέρμελ,
fruitful field), to prove the supremacy of Jehovah.

478. What occurred to Elijah in the first year of
Jehoram's reign? What were the circumstances of
Elijah's end? 479. State the chief incidents of the life
of *Elijah*. When did he live? Who was his successor?

B. C. 906.; the sacrifice of *Elijah* was consumed { *Israel*. by fire from heaven, while that of Baal lay unchanged; he immediately ordered the destruction of the 450 prophets of Baal (1 *Kings* xviii. 40.), and then promised rain, and the famine ceased. *Jezebel* sought the life of the prophet, who fled into Arabia Petraea, and in his journey was miraculously supported 40 days and 40 nights till he came to Mount Horeb, where he dwelt, in a cave. Here there was a tempest, an earthquake a fire, and a still small voice, and in this voice God commanded him to return, and anoint *Hazeael*, King of Syria; *Jehu*, son of Nimshi, King of Israel; and *Elisha* to be his successor. (1 *Kings* xix.). Some years after, (B. C. 899.), he denounced judgment against *Ahab*, and *Jezebel* for destroying Naboth, and taking his vineyard (xxi. 17.); and he reproved *Ahaziah* for sending to consult Baalzebub. This king despatched his soldiers to apprehend him, but the prophet consumed them with fire from heaven. B. C. 896.—(2 *Kings* i. 10. 12.). ELIJAH divided the Jordan in the presence of *Elisha*, and was then taken up to heaven in a chariot of fire, leaving *Elisha* his mantle, with a double portion of his spirit. (2 *Kings* ii. 10—15.). 896. B. C.

480. *Elijah's Prophecies and Miracles*.—The prophecies of *Elijah* were directed against *Ahab* and *Ahaziah* on account of their idolatry. *Jehoshaphat* was at the time King of Judah. Against *Ahab* he predicted—

1st. 'There shall not be dew nor rain these years, 'but according to my word.' (1 *Kings* xvii. 1.). The 'drought lasted three years.

For his wickedness towards *Naboth* of Jezreel;—

2nd. 'In the place where dogs licked the blood 'of Naboth shall dogs lick thy blood, even thine.' 'Again,—'I will bring evil upon thee, and will take 'away thy posterity: and, 'The dogs shall eat Jezebel 'by the wall of Jezreel.' (1 *Kings* xxi. 19. 21. 23.).

Against *Ahaziah* for his idolatry, he prophesied—

3rd. 'Thou shalt not come down from that bed 'on which thou art gone up, but shalt surely die.' (2 *Kings* i. 4.).

480. *What were the chief prophecies, and miracles performed by Elijah?*

The chief *Miracles* performed by *Elijah* were :—

First. ‘That there should be no rain or dew upon ‘Israel for several years.’ (1 *Kings* xvii. 1.)

Second. He made ‘the barrel of meal, and cruse of oil,’ which belonged to the widow of *Zarephath*, to fail not during the famine. (1 *Kings* xvii. 14.)

Third. He raised the widow’s son to life. (1 *Kings* xvii. 22.)

Fourth. He destroyed by fire from heaven the two officers and fifty men that were successively sent by *Ahaziah*, king of Israel to apprehend him. (2 *Kings* i. 10. 12.)

Fifth. When in company with *Elisha*, he struck the Jordan with his mantle, and the waters divided, so that they passed over on dry ground. (2 *Kings* ii. 8.)

481. *Elias*.—The Jews expected the re-appearance of *Elijah* the Tishbite, called also *Elias*, before the coming of Christ, because of the prophecy of *Malachi* (iv. 5.) ‘Behold I will send you *Elijah* the prophet before ‘the coming of the great and dreadful day of the Lord.’ And this is the same person as the ‘messenger’ or forerunner of the Messiah (in *chap.* iii. 1.) and ‘the ‘voice of him that crieth in the wilderness,’ (in *Isaiah* xl. 3.). It was their unanimous opinion that ‘*Elias* ‘should first come, and restore all things.’ (*Mark* ix. 12; *John* i. 21.) And that this coming of *Elias* should be in person (*Ecclus.* xlviii. 10.) Our Saviour, however, explains this *Elias* to be *John the Baptist* (*Matt.* xi. 14; xvii. 3—13.). *Elijah*, and *Moses*, appeared at our Lord’s *Transfiguration*.

482. *MOABITE WAR*.—*Jehoram* soon after his accession engaged in war with the Moabites to enforce the payment of their usual tribute; having obtained the assistance of the king of Edom, as well as of *Jehoshaphat* king of Judah, he marched against the enemy: but he pitched his camp in a very ill-judged spot; for had it not been for the miraculous aid of *Elisha*, who now first entered upon his prophetic office,

481. *Why did the Jews expect the re-appearance of Elijah before the coming of Christ?* 482. *How did Jehoram prosper in his war with Moab?*

the allied army would have perished from want of water. The prophet, on being applied to by { *Israel*. *Jehoram*, yet more out of respect to *Jehoshaphat*, ordered that the troops should dig several ditches: these during the night were by Divine interposition filled with water. The Moabites imagining the water to be blood, and that some strife had arisen between the allied armies, with great temerity rushed upon their opponents, who repelled them with immense slaughter, and drove them to Kir-haraseth. Here *Mesha*, the king of Moab, despairing of retrieving his position, offered up his son as a burnt-offering upon the walls of the city to propitiate his gods. At the sight of this barbarity the Israelites retired. B. C. 895.

483. *Naaman*.—*Elisha* went about the country of Israel endeavouring to repress idolatry, and performed various miracles in confirmation of his authority. The fame of them extended through the neighbouring nations, and at length brought him acquainted with *Naaman*, the Syrian. B. C. 894. *Naaman* (Ναυμάν, Νοεμάν, *pleasantness*), was a general in the army of *Benhadad*, king of Syria, and was afflicted with leprosy; an Israelitish captive, who was handmaid to his wife, 'said unto her 'mistress, would God my lord were with the prophet that 'is in Samaria, for he would recover him of his leprosy.' (2 *Kings* v. 3.) The King of Syria sent *Naaman* with a letter and presents to the king of Israel, that he might cure him of his malady; *Jehoram*, however, received him with suspicion 'and rent his clothes, and said, am 'I God to kill, and to make alive, that this man doth 'send unto me to recover a man of his leprosy.' (2 *Kings* v. 7.). But *Elisha* desired the monarch to direct the Syrian to him; and on his approach he sent a message to *Naaman*, saying—'Go, and wash in Jordan seven 'times, and thy flesh shall come again to thee, and 'thou shalt be clean.' (2 *Kings* v. 10.). *Naaman* at first 'was wroth;' but persuaded by his servants, he did as *Elisha* had ordered him, and he was cured of his leprosy. *Naaman* offered presents to the prophet, which were refused; he however, requested of *Elisha* 'two mules burden of earth' out of Canaan—to 'offer neither

483. What is the story of *Naaman* the Syrian? Who healed him? What was the conduct of *Gehazi*?

'burnt-offering nor sacrifice unto other gods, { *Israel*. 'but unto the Lord.' (2 *Kings* v. 17.)—with the intention of building in Syria an altar to the Lord out of that holy ground, and by which he might testify his gratitude for the mercy he had received. After he had departed, *Gehazi*, (*Γεζι*, *valley of vision*), Elisha's servant, hastened to overtake him, and falsely said to *Naaman*, that his master had sent him to request of him a talent of silver and two changes of garments for two sons of the prophets. *Naaman* readily gave him what he solicited, and an additional talent more: but when *Elisha* discovered the fraud, he inflicted on *Gehazi* and on his seed for ever as a punishment the leprosy of *Naaman*. B. C. 894.

484. ELISHA, AND THE IRON AXE. — After the cure of *Naaman*, the sons of the prophets obtained Elisha's consent to enlarge their residence; and while cleaving the timber on the banks of the Jordan, the iron axe used by one of the men flew off, and fell into the river. *Elisha*, to strengthen their confidence in his mission, by a miracle caused it to swim to the surface, and as some authors affirm attach itself to the wooden handle he had thrown upon the water where it had sunk. B. C. 893.

485. ELISHA, AND BENHADAD. — *Benhadad* king of Syria now renewed his war with *Israel*, but was astonished to find that all his plans were as quickly known at Samaria as in his own territory: judging *Elisha* to be the author of these revelations, he sent a body of troops to invest *Dothan* (*Δοθαίμ*, *two cisterns*), where *Elisha* resided, and seize the prophet. Escape appeared hopeless: at the prayer of Elisha, however, God interposed, and the prophet's servants beheld the adjoining mountain covered with horses and chariots of fire. *Elisha* then smote the Syrians with blindness, and having led them into the very heart of Samaria, he restored their sight, and showed them to be at the mercy of the Israelites. But he directed *Jehoram* to give them some refreshment, and to let them return unmolested. *Benhadad* finding open warfare unavailing, yet nothing daunted, he assembled an immense army, and determined to surround *Samaria*, and by a long siege starve the

484. What miracle did Elisha perform with the iron axe? 485. How did he astonish Benhadad? How

Israelites into submission. The inhabitants soon { *Israel*. began to suffer from the scarcity of provisions: { an ass's head sold for eighty pieces of silver (about £2. 9s.), and the fourth part of a cab of 'doves' dung' (a kind of *pulse*) for 5 pieces of silver ($\frac{1}{2}$ pint for about 3s.). At last so severe was the famine that women ate their own children. (2 *Kings* vi.) *Jehoram*, horror stricken at these awful scenes, and thinking *Elisha* indifferent at the sufferings of the people, or he would have supplicated God and obtained relief, sent his officers to put the prophet to death. Apprized by the Divine Being of the king's intention, *Elisha* detained the messengers till the arrival of *Jehoram*, and then announced that that day would terminate their calamity, for the morrow would bring with it provisions in abundance. The officer who accompanied the king thought it impossible, unless the Lord would make windows in heaven, and pour down food upon them. In punishment for his unbelief *Elisha* foretold that he should see the abundance, but not eat of it. The Almighty then alarmed the Syrians by strange and supernatural noises, at which they fled in confusion, and abandoned their camp, property, and provisions. Four famishing lepers discovered their flight, and apprized the inhabitants of the city; who sallied out, and obtained booty so immense that the prediction of *Elisha* was verified; and the incredulous officer having been appointed to the gate of the city, was trodden to death by the pressure of the crowd. B. C. 892.

486. BENHADAD'S DEATH.—*Elisha* having predicted 7 years of famine, and recommended the Shunammite woman to quit her house to escape its severity, proceeded himself to Damascus. Here *Benhadad* was taken ill, and sent his captain *Hazael* with presents of 40 camels' burden to the prophet to enquire respecting his disease. *Elisha*, after predicting its fatal termination, announced to *Hazael* that he would succeed him, yet lamented the consequences from the latent evil of the young man's heart. *Hazael* had not long returned before he grew impatient for the throne, and prompted by

were the Israelites relieved at the siege of Samaria?
486. How came Benhadad by his death?

his wicked nature he stifled his royal master { with a wet cloth, and thus gained possession } *Israel* of the kingdom. B. C. 885.

487. *Jehoram's death*.—On the death of *Benhadad*, *JEHORAM*, with the assistance of the king of Judah, renewed his attempt upon Ramoth Gilead. Receiving a wound in the engagement, however, he returned to Jezreel, leaving *Jehu* his captain to prosecute the war. *Ahaziah* king of Judah visited *Jehoram* at Jezreel; in the mean while *Elisha* sent one of the sons of the prophets to anoint *Jehu* king over Israel, as *Elijah* had received command at Horeb; the messenger after directing him to extirpate the house of Ahab, and avenge the blood of the prophets shed by Jezebel, opened the door, and fled. *Jehu* returned to his officers, and having told them what had transpired, they with one voice cried out 'Jehu is king,' (2 *Kings* ix. 11—13.), and he was immediately acknowledged by the troops the sovereign of Israel. *Jehu* with hasty marches advanced to Jezreel to secure the throne. The kings of Israel, and of Judah, informed of his approach, went forth to enquire the object of his journey, saying "Is it peace?" *Jehu* after reproaching *Jehoram* with his wickedness shot him dead with an arrow, and the king's body was thrown by *Bidkar* Βαδεκάρ, son of piercing), *Jehu's* captain, into Naboth's vineyard, in fulfilment of the prophecy of *Elijah* (2 *Kings* ix. 25.). *Ahaziah* king of Judah fled, but was overtaken at *Gur*, and shared the same fate with his kinsman; he died at Megiddo, and his body was taken to Jerusalem. *Jehu* hastened into the city where he saw Jezebel at a window, who cried out 'Had Zimri peace who slew his master?'—alluding to the circumstance of *Zimri* having acquired the crown by the murder of his master *Elah*, (Ελάς, oak) but which he enjoyed only seven days, having been attacked by *Omri* (Αμβρί, servant of the Lord), the father-in law of Jezebel, and burnt to death in his palace. (1 *Kings* xvi. 9. 18.). *Jehu* immediately commanded her to be thrown from the window, and her body was devoured by dogs, as before related. *Jehoram* reigned 12 years, and was slain, B. C. 884.

487. How came *Jehoram* by his death? Give the history of *Jehu*. By what means did he come to the throne?

488. **Jehu** ('Ιηού, 'Ιού, *the Lord (is) he*), { *Israel*. was the son of Jehoshaphat the son of Nimshi, and he now proceeded to put to death the whole posterity of Ahab: 70 sons of Ahab then in Samaria were slain, and their heads placed in two heaps by the gate of Jezreel. After this, having collected all the priests and prophets of Baal, as if for a festival in honour of their God, he had them massacred. The statue of Baal was pulled down and burnt, and the houses of Baal destroyed. (2 *Kings* x.). On his way to Samaria, *Jehu* met 42 of the relatives of *Ahaziah* king of Judah going to visit the royal family at Jezreel, being ignorant of what had occurred. These also were put to death. Meeting with *Jehonadab* the son of Rechab, he took him with him to Samaria. In reward for his zeal, God promised *Jehu* that his children should sit on the throne of Israel to the fourth generation: but it was not confirmed to his family longer, as he did not entirely obey God. *Jehu* maintained the idolatry of Jeroboam, the calves at Dan and Bethel; and suffered Hazael to get possession of the east side of Jordan; after a reign of 28 years, he was succeeded by his son, *Jehoahaz*, 856. B. C. There was a prophet also of the name of *Jehu*.

489. **Jehoahaz** ('Ιωάχας, *whom the Lord holds*), like his predecessors, did evil in the sight of the Lord; and in punishment, during his reign Israel became a prey to the Syrians under Hazael, and his son Benhadad: until at last he had but 50 horsemen, 10 chariots, and 10,000 footmen left. Little however is known of his reign. After reigning 17 years, he died, and was succeeded by his son *Jehoash*. 841. B. C. (2 *Kings* xiii.)

490. **Jehoash** or **Joash** ('Ιωάς, *the Lord gave*), for two years participated in the government of his father and like him followed in the sins of the son of Nebat, and altogether reigned 16 years. The aged **ELISHA** was

Why did Jezebel remind Jehu of Zimri's fate? How came Jezebel by her death? 488. How did Jehu destroy the worship of Baal? What was his character? 489. Describe the reign of Jehoahaz over Israel. 490. Describe the reign of Jehoash. What prophecy did Elisha utter on his death-bed? By what sign did he give an assurance

taken sick at this time; and while on his death-bed *Joash* went to visit him, and wept over him. } *Israel*.
Elisha now uttered his last prophecy; he commanded the King to shoot with his arrows from the window, and smite the ground, and 'he smote thrice and stayed;' upon which *Elisha* rebuked him, and told him he 'should have smitten five or six times, whereas now 'thou shalt smite Syria but thrice.' (2 *Kings* xiii. 17—20.). B. C. 838. Thus stimulated *Jehoash* attacked the Syrians; recovered the cities *Hazael* had taken from them; and obtained three signal victories, according to the prediction of *Elisha*. B. C. 836. *Amaziah*, king of Judah, elated with recent successes over the Edomites, was induced to provoke *Jehoash* into a war: the latter monarch, however, in answer to the challenge, despatched the following *apologue*:—'The *thistle* that was in Lebanon sent to the *cedar* that was in Lebanon, saying, give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the *thistle*—thou hast indeed smitten Edom, and thine heart hath lifted thee up; glory of this and tarry at home; for why shouldest thou meddle to thy hurt, that thou shouldest fall, even thou, and 'Judah with thee.' (2 *Kings* xiv. 9, 10.). *Amaziah* (*Ἀμωσσίας*, *strength of the Lord*), however would not forbear: a battle was fought at Bethshemesh, in which Israel was victorious, and *Amaziah* taken prisoner, *Jehoash* seized Jerusalem, broke down part of the wall of the city, and plundered the Temple of all the gold and silver, and costly vessels. Shortly after *Jehoash* died in peace, and was succeeded by *Jeroboam* II. 825. B. C. 2 *Kings* xiv.

491. *Elisha*.—The chief incidents, and miracles in the life of *Elisha* are these:—*ELISHA* (*Ἐλισαίε*, *salvation of my God*), was the son of Shaphat (*Σαφάτ*, *judge*), living in Abelmeholah (*Ἀβελμεουλά*, *meadows of dancing*); while ploughing with 12 pair of oxen, *Elijah* called him to the prophetic office, and by throwing his mantle over him, anointed him a prophet. B. C. 896. When *Elijah* was taken up into heaven in a chariot of fire, he bestowed on *Elisha* his mantle, and a double portion of his spirit, as his successor had requested of him; and the sign of

to the king of Israel that he should conquer the Syrians?

491. Who succeeded *Elijah*? By whom was he called?

its being conferred was,—‘if thou see me (Elijah) { *Israel*.
 ‘when I am taken from thee, it shall be so unto {
 ‘thee, but if not, it shall not be so.’ (2 *Kings* ii. 10.).
Elisha saw Elijah taken from him, and so he received
 his request. From this moment commenced a series
 of extraordinary *Miracles*. 1st. With Elijah’s mantle
 he smote the waters of the Jordan, and *divided the*
stream.—2nd. He *cured the unwholesome waters* of a
 rivulet near Jericho, by throwing salt into it.—3rd.
 Going to Bethel, he *cursed some children* who were
 mocking him, when two bears, came out of a forest,
 and devoured forty-two of them. (B. C. 896.)—4th. When
 the armies of Israel, Judah, and Edom, in their contest
 against Moab, were perishing from the want of water,
 he procured them a miraculous supply.—5th. He saved
 the *widow and her two sons*, who were to be imprisoned
 for debt by multiplying the oil in her house sufficiently
 to pay the debt, and maintain her.—6th. He promised
 to a *Shunammite woman*, previously barren, a son:
 who sometime afterwards, died, and *Elisha* restored
 him to life again. (B. C. 894.)—7th. He *cured Naaman*,
 the Syrian of leprosy by directing him to wash in
 the Jordan.—8th. He transferred the leprosy to *Gehazi*
 his own servant, for covetousness and lying (B. C. 894.)—
 9th. He made the *iron head of an axe* to float on
 the water, that it might be restored to its owner.—
 10th. He *disclosed the secret counsels* of the king of
 Syria to Jehoram king of Israel.—11th. He *smote*
the Syrian army, sent to seize him with blindness.
 (B. C. 893.)—12th. He *promised plenty* during a siege
 and famine in Samaria.—13th. He *cured the deadly*
pottage at Gilgal.—14th. *He fed 100 men with 20 loaves*.
 —15th. He restored the *Shunammite’s Son*.—16th. He
 predicted 7 years of famine, and the *Shunammite* retired
 to the land of the Philistines (B. C. 885.)—17th. He
foretold the death of Benhadad king of Syria, and that
Hazael would succeed him. (B. C. 885.)—18th. and lastly,
 he *foretold Joash’s three victories* over the Syrians,
 when on his death-bed, (B. C. 838.) During his life,
 he sent a prophet to anoint *Jehu* king of Israel, and

What was the sign that the spirit of Elijah was upon him? Give the chief incidents in the life of Elisha? When did he live? And mention the predictions, and chief miracles

he died in the reign of Joash. (2 *Kings* ii—xiii.) { *Israel*.
He was contemporary with Jehoram, Jehu, {
Jehoahaz, and Joash, kings of *Israel*; and with Jehoram,
Ahaziah, Athaliah, and Joash, kings of *Judah*.

492. After the death of *Elisha* some Israelites went to bury a man in a field, but seeing a band of Moabites approaching they hastily threw the body into *Elisha's* grave, which having touched the prophet's remains received life, and the man stood up. 2 *Kings* xiii. 20, 21.

493. *Jeroboam II.* succeeded his father *Joash* on the throne of *Israel*; and though by his great talents and energy he restored the kingdom to the highest prosperity, yet he walked in evil ways; idleness, extravagance, injustice, pride, and impiety polluted the land. He continued the Syrian war, and regained the whole district east of the Jordan which had ever been included in the land of Promise, extending from Hamath to the Dead-Sea: all this had been predicted by *Jonah* (2 *Kings* xiv. 25.). *Jeroboam* also took Damascus. *Jonah*, *Amos*, and *Hosea*, prophesied during his reign; the two latter especially warned the Israelites of the consequences of their irreligion and licentiousness: but it was in vain. At length, after reigning 41 years, *Jeroboam II.* died. (2 *Kings* xiv. 23.) B. C. 784.

494. An *Interregnum* of 11 years followed the death of *Jeroboam II.*, the transactions of which period are not recorded. B. C. 784—773. This was succeeded by the accession of *Zachariah* (*Zαχαρίας*, remembered of the Lord), the son of the late king. After a short reign of six months, following in the evil footsteps of his predecessors, he was killed by *Shallum* (*Σαλλούμ*, retribution, who thus became the executioner of the threatenings of the Lord against the house of *Jehu*, whose children were to sit on the throne of *Israel* only to the fourth generation. 2 *Kings* xv.

performed by *Elisha*. What did he for the *Shunammite* woman? What prophet fed miraculously a large number of people with a few loaves of bread? Who reigned over *Judah* in his time? 492. What miracle was performed by the dead body of *Elisha*? 493. Describe the reign of *Jeroboam II.* over *Israel*: what prophets flourished in his reign? 494. What followed the death of *Jeroboam II.*? How came *Zachariah* by his death?

495. Shallum son of Jabesh reigned over { Israel.
Israel but one month for *Menahem*. (*Μαναήμ*, {
consoling), one of the generals of Zachariah, marched his
troops to Samaria, and there slew him. (2 Kings xv.)
B. C. 773.

496. *Menahem* son of Gadi succeeded, but he followed the conduct of his predecessors, and his reign was unfortunate; in his capture of *Tiphsah* (*Θάψα*, *passage*), he committed the grossest barbarities. Soon after, *Pul* (*Φουλᾶ*, *elephantine*, or *Sardanapalus*), king of Assyria, attacked his dominions, and made him a tributary prince; exacting 1000 talents of silver, which compelled *Menahem* to impose a poll-tax of 50 shekels of silver on all the wealthy inhabitants. He reigned 10 years, and died 761. B. C. (2 Kings xv.)

497. *Pekahiah* (*Φακεσίας*, *opening of the Lord*), the son of *Menahem* succeeded; but after a wicked reign of 2 years, he was murdered by his general *Pekah*, son of *Remaliah*. 759. B. C.

498. *Pekah* (*Φακεῖ*, *open eyed*), mounted the throne of Israel, and like his predecessors 'did evil in the sight of the Lord.' He was an able and energetic monarch, and combined with *Rezin* (*Ραασσῶν*, *firm*), king of Syria, in an assault on Judah. During the reign of the pious Jotham their attempts were unsuccessful: (B. C. 742.) but on the accession of the wicked Ahaz to the throne of Judah, they renewed their invasion. *Rezin* who had already taken *Elath* (*Αιλών*, *terebinths*), a port on the Red Sea, now carried a multitude of captives to Damascus. *Pekah* also proved victorious cutting off 120,000 men of Judah in one day, and taking 200,000 women, sons, and daughters, prisoners, and much spoil to Samaria. (2 Chron. xxviii. 6—8.). *Oded* (*Ὠδῆδ*, *established*), however a prophet of the Lord, met the victors returning home, and eloquently remonstrated against their taking captive their brethren of Judah. The prisoners were in consequence kindly treated, and after being fed and clothed, sent back with the spoil to their own land. Yet the allied kings still persevered in their efforts to overthrow the kingdom of Judah, and place

495. How long did Shallum reign, who succeeded him? 496. What occurred to Israel under Menahem? 497. How long did Pekahiah reign? how did he die? 498. How long did Pekah reign? What occurred to Israel in his reign?

the son of *Tabeal* upon the throne. (*Isa. vii.*) { *Israel.*
 But this was not in accordance with the purposes of God, so that their efforts proved ineffectual. The king of Judah called to his aid *Tiglath-Pileser* *Θαγλαθ-Φαλλασάρ*, *Lord of the Tigris* or *Arbaces*) king of Assyria; who slew *Rezin*, king of Syria; conquered the Edomites, and Philistines; overran the land of Gilead, and the region beyond Jordan, with Galilee, Kadesh, Hazor, &c.: and carried away many of the inhabitants into Assyria. B.C. 740. At length *Hoshea* (or *Hosea*, *Ὠσήε*, or, *Ἰησους*, *salvation*), son of Elah, conspired against *Pekah*, and slew him, and ultimately reigned in his stead. B.C. 739. (2 *Kings* xv.)

499. *Hoshea*. — Upon the death of ΠΕΚΑΗ, an *Interregnum* of nine years took place before the accession of *Hoshea* (B.C. 736—730.) On his ascending the throne, however, he proved to be a better ruler in some respects than most of his predecessors; but his kingdom being too weak to withstand the Assyrian power when *Shalmaneser* (*Σαλαμανασσάρ*, *likeness of Amon*), the successor of *Tiglath-Pileser*, invaded *Israel*, he was obliged to become tributary to that monarch (B.C. 728.). After a few years, *Hoshea* refused to pay further tribute, and attempted to throw off the Assyrian yoke by forming an alliance with *So* (*Σεγώρ* and *Σωα*, *lifted up*), king of Egypt; but he brought upon himself the destruction of his kingdom. (B.C. 725.) *Shalmaneser*, incensed at his revolt, marched against him, and besieged Samaria; which after a siege of three years was taken, and reduced to a heap of ruins, in the 9th year of *Hoshea's* reign. (721. B.C.) No help coming from Egypt, *Hoshea* was dethroned, and the kingdom of *Israel* subverted. He was the last king of *Israel*.

500. *Captivity of Israel*. — *Shalmaneser* was the son and successor of *Tiglath-Pileser*, and he now took the Ten Tribes, *Hoshea*, and most of the *Israelites*, captives into Media, and beyond the Euphrates; whence they never more returned. 3283. A.M. 721. B.C. Thus putting an end to the *Kingdom of Israel*, after it had lasted but 254 years, as a separate monarchy (2 *Kings*

499. What took place on the death of *Pekah*? What occurred in the early part of the reign of *Hoshea*? 500. What events attended the destruction of the kingdom of *Israel*? Who conquered *Hoshea*; and when? Who was the last king of *Israel*? By whom, when, and where were

xvii. xviii.) The depopulated cities were now { occupied by people sent from the Assyrian } *Israel*. dominions. This event arose from the children of Israel having sinned against the Lord, and walked in the statutes of the heathen; and set up molten images, even two calves and groves, and served idols. While they obeyed God, He was their strength: when they abandoned Him, and relied on the usual policy of nations, He forsook them, and they fell.

501. Esar-haddon (*Ἀσαραδάν*, *gift of fire*), the grandson of Shalmaneser, 44 years afterwards (678. B. C.) took away the remnant that still remained in the land, (2 *Kings* xvii. 24. 30; xix. 37; *Ezra* iv. 2.); and sent colonies chiefly from Cutham (*Χούθ*) to inhabit Samaria, who took the name of *Samaritans*, and sometimes *Cuthæans*.

502. *The Religion of the Colonists.* — The religion of these new inhabitants was a mixture of Judaism and heathenism; eventually, however, after the incorporation of many Israelites among them, and the erection of a temple on *Mount Gerizim* (410. or 332. B. C.) they abandoned idolatry, and worshipped only the true God of Israel.

JUDAH.

503. *Jehoram.* — On the death of Jehoshaphat, he was succeeded on the throne of *Judah* by his son *Jehoram* (*Ἰωράμ*, *the Lord exalts*), of like name with the king of Israel; and like too in wickedness and impiety. He married Athaliah (*Γοθολία*, *taken away of the Lord*, the daughter of Ahab king of Israel, (2 *Chron.* xxi.); and at her instigation murdered all his brothers, and not only introduced the practice of idoltry, but also

Hoshea, and the Tribes of Israel taken captive? Did the Israelites ever return from captivity? How long did the kingdom of Israel last? For what reason were they thus punished? 501. What became of "the remnant" left in Israel by Shalmaneser? *Who inhabited Samaria after the captivity of the Israelites? Whence originated the Samaritans?* 502. What was the religion of the new inhabitants? 503. Who succeeded Jehoshaphat on the

enforced idolatry. At first he was successful in his military operations; but his wickedness and impiety brought him a prophetic letter from Elisha, written by the hand of Elijah a short time before his translation, which foretold the punishment that would follow his evil deeds: in fulfilment of this prediction he now was unfortunate in his wars, and became the prey of his enemies, who deprived him of all his family except the youngest son, as well as of his property; at last, God afflicted him with the disease predicted by Elijah, and which after two years, ended in his death. He reigned about 8 years: and on account of his vices and misgovernment the people refused to give him the burial of a King. B. c. 885.

504. **Ahaziah** (*Ὁχοζίας*, *upheld of the Lord*), the son of Jehoram, succeeded to the throne of Judah (he is sometimes called *Jehoahaz*, or *Azariah*); he followed the wickedness of his father in advocating idolatry, and reigned but *one* year. He went to Jezreel to visit his relative *Jehoram*, king of Israel, who had been wounded in an attack on Ramoth-Gilead, in which *Ahaziah*, had joined with him; and while at Jezreel *Jehu* revolted against Jehoram; and being an instrument of God's wrath proceeded to Jezreel, and put to death not only the king of Israel, but pursued *Ahaziah*, and slew him at Megiddo. *Jehu* also put to death 42 of his kinsmen; and in fact destroyed the whole of the wicked house of Ahab. B. c. 884. (2 Kings viii.—x.)

505. **Athaliah**.—After the death of *Ahaziah*, *Athaliah* (*Γοθολία*, *taken away of the Lord*), his mother, the daughter of Ahab king of Israel,

throne of Judah? What was the character of his reign? 504. Who succeeded Jehoram on the throne of Judah? How came the kings of Judah, and Israel by their deaths? 505. Who succeeded *Ahaziah*, king of Judah? How long did *Athaliah* reign?

usurped the throne, and destroyed all the {
 princes of the blood royal. (2 Kings xi. 1.). } *Judah.*
 One, however, named *Joash*, the son of *Ahaziah*
 by his wife *Zibiah* (*Σαβιά*, female gazelle), was
 secretly preserved by *Jehoshebah* his aunt, the
 wife of the High-priest *Jehoiada*. After *Athaliah*
 had reigned 6 years, *Jehoiada* (*Ἰωδαὲ*, the Lord
knows), wearied with her abominations, and spolia-
 tion of the vessels, &c. of the Temple for her idol
 worship, took the young prince into the House of
 the Lord, and according to a preconcerted plan
 anointed *Joash* king, though only 7 years old.
Athaliah, hastening to enquire the cause of the
 great shouting, was slain just without the Temple,
 (2 Kings xi.) B. C. 878.

506. *Joash* (*Ἰωὰς*, the Lord gave), during his
 minority, and while under the guidance of *Jehoiada*,
 governed with justice and piety. He began by
 restoring the dilapidations that had befallen the
 Temple from the prevalence of idolatry, and by
 supplying gold and silver vessels in the place of
 those that had been removed by his predecessors;
 yet *Joash* found some difficulty in providing
 adequate means, from the fact of the income
 accruing to the Sanctuary having been in part
 negligently remitted; and in part shamefully
 diverted from its original purpose by the un-
 faithfulness of the dispensers of it to form fees and
 perquisites for the Priests and Levites: so that
 the King met with little support from those whom
 he expected to find most zealous for the service of
 God. With the consent of *Jehoiada* the regular tax
 was converted into a voluntary gift. The change
 satisfactorily answered its intention, and the Temple
 was restored, and the Divine Services, properly
 resumed, yet the high-places were not removed,

at length the good *Jehoiada* died at the { advanced age of 130 years. B. c. 840. { *Judah*.
(2 *Kings* xii; 2 *Chron.* xxiv. 16.)

507. HIS EVIL DAYS. — *Joash* unrestrained, now listened to the evil counsels of the princes of *Judah*, who seduced the king from the worship of *Jehovah*, and prompted him to re-establish the idolatry of *Baal*, even in the House of the Lord. *Zechariah* the high-priest, and the son of *Jehoiada*, under the influence of Divine inspiration remonstrated against this iniquity; upon which the King commanded him to be stoned to death,* although he had been his companion from childhood, his friend, and his own cousin, and even while he was in the precincts of the Temple. The Almighty in anger caused *Hazael*, the Syrian king, to come down against *Judah*, *Joash* procured a temporary peace by surrendering the costly vessels of the Temple; but at the close of the year, the Syrians repeated their visit to Jerusalem, slew the princes of the people who had turned the heart of *Joash*, and carried an immense amount of property to Damascus. (B. c. 840.). Soon after the King was afflicted with disease, when two of his servants murdered him in his bed; and *Amaziah*, his son, reigned in his stead, B. c. 839. (2 *Kings* xii; 2 *Chron.* xxiv.). *Joash* reigned 40 years.

508. *Amaziah* (*Ἀμασία*, *carried of the Lord*), on coming to the throne put to death the assassins of his father, and began his career by doing that 'which was right in the sight of the Lord.' but he did not remove the high places, and the groves. After a few years he attempted the subjection of *Edom*, which formerly belonged to *Judah*. He collected an army of 300,000 men, and hired in

507. Describe later years. 508. Describe the reign of *Amaziah*.

* This is supposed to be the *Zacharias* spoken of by our Lord in *Matt.* xxiii. 35, and that for *Jehoiada*, some read '*Barachias*.'

addition 100,000 Israelites for 100 talents { of silver. When marshalled in battle array, { *Judah*. a messenger of God came to the camp, and forbade the employment of the Israelite auxiliaries. *Amaziah* at first demurred, on account of their having received the stipulated money: but at the persuasion of the messenger he obeyed. The Israelites, angry at being thus dismissed, ravaged many of the cities of *Judah* on their way back, and slew 3000 people. The king now advanced to the attack of *Edom*, and gained a complete victory, slaying 10,000 men, capturing 10,000 more, and taking the city of *Selah* (*Petra*): but having brought home the gods of *Edom*, he was tempted to introduce their worship into *Judah*. This proceeding brought down the anger of *Jehovah*, who sent a prophet to warn *Amaziah* of the consequences, which would be no less than its utter destruction. (B. C. 827.). The king of *Judah*, incensed probably at the conduct of the Israelite mercenaries, now challenged the king of *Israel* to war. *Joash* king of *Israel* tried to dissuade him, but in vain: the two armies therefore went to battle. The men of *Judah* were put to the route, *Amaziah* himself made prisoner, and the city of *Jerusalem*, and the Temple sacked. (B. C. 826.) The king of *Judah* was released on certain degrading conditions, and after some years his mal-practices engendered a conspiracy, which ended in his fleeing from *Jerusalem* to *Lachish*, where he was overtaken and slain. B. C. 810. (2 Kings xiv. 2; 2 Chron. xxv.)

509. *Uzziah* (called also *Azariah* ('Οζίας, 'Αζαρία, *strength of the Lord*), succeeded his father on the throne of *Judah*, at 16 years of age: being possessed of great personal piety, the beginning of his reign was marked by prosperity and happiness. He recovered *Elath* from the *Edomites*; overcame the

Philistines, Arabians, and others. The { *Judah*. Ammonites awed by his successes submitted to be tributary to him. *Uzziah* next proceeded to reform the administration of public affairs by placing the most able and prudent men in the offices of state: he also successfully adjusted the revenues of the kingdom: repaired the fortifications of Jerusalem, and the most important cities; and constructed watch towers for the protection of agriculture. He also re-organized the army, and invented military engines for projecting heavy missiles, as well as light arrows. B. C. 800. (2 *Chron.* xxvi. 15.) But 'when he was strong, 'his heart was lifted up to his destruction: for 'he transgressed against the Lord his God, and 'went into the Temple of the Lord to burn incense 'upon the altar of incense.' (*ib.* 16.) *Azariah*, the high-priest, supported by 80 of the priesthood, dared to oppose the king's presumption, saying: 'it appertaineth not unto thee, *Uzziah*, to burn 'incense unto the Lord, but to the priests, the 'sons of Aaron:' (2 *Chron.* xxvi. 18.): but *Uzziah* persisted; and immediately God smote him with leprosy (B. C. 765.). He now quitted the Temple, and was cut off from the congregation of Israel to the day of his death, six years afterwards. In the meanwhile, *Jotham* his son sustained the position of regent. Pride was the sin and ruin of *Uzziah*, who at length died after occupying the crown 52 years. B. C. 758. (2 *Kings* xv; 2 *Chron.* xxvi.). During the latter years of the reign of *Uzziah*, *ISAIAH* began his ministry, delivering the 6th chapter of his prophecy in the year of *Uzziah*'s death. *Amos* and *Hosea* also prophesied at this period.

510. *Jotham* ('*Iwátham*, the Lord is upright), succeeded on the death of his father *Uzziah*, and

did right in the sight of the Lord; (*Judah*, although he also suffered the high places) and the idolatrous groves to remain unmolested, and Baal-worship still to be practised. He had a prosperous reign of 16 years ; during which he reconstructed the entrance to the Temple, and waged a successful war with the Ammonites who had neglected to pay tribute. *Isaiah* continued his prophetic office in this reign ; and the first two chapters of *Micah's* prophecy were now delivered. *Jotham* died, B. C. 742 ; and was succeeded by his son *Ahaz*. (2 Kings xv ; 2 Chron. xxvii.)

511. *Ahaz* succeeded his father at the age of 20 years, and was no sooner unfettered from paternal counsels, than he plunged into the very depth of idolatry, and indulged in every iniquity. He even sacrificed his own children to Baal, burning his sons in the fire as an offering to Moloch. God in consequence suffered his kingdom to be devastated by the Israelites under *Pekah* (Φακεέ, *open-eyed*), and by the Syrians under *Rezin* (Ραασσών, *firm*). The Edomites also rebelled, and the Philistines committed ravages upon the territories of Judah. The greater his misfortunes, the more did *Ahaz* seem to act in contempt of God. The Israelites and Syrians next formed an alliance, and made a combined attack, aiming at the total subversion of the house of David by placing one *Tabeal* (Ταβεήλ, *goodness of God*), on the throne of Judah in the room of *Ahaz* : 120,000 men of Judah were slain in one day, and multitudes were carried captive to Damascus, and to Samaria. Those in the hands of *Pekah* were however sent back by the interposition of *Oded* (Ὠδεδ, *established*), a prophet of the Lord. (B. C. 741.) The destruction of the regal house of Judah was at variance with the Divine covenant and purpose with respect to

511. Describe the reign of *Ahaz* ? What mention is there in the Old Testament of contrivances for measuring time ?

the seed of David; consequently the prophet ISAIAH was sent to *Ahaz* to announce { *Judah*. his deliverance from these invaders; and he urged the king to ask a sign, in token of the preservation of the line of David. *Ahaz* being devoid of faith refused; upon which the Prophet after reprimanding his obstinacy uttered the memorable prophecy—‘Behold, a Virgin shall conceive and bear a Son, and shall call his name IMMANUEL’ (*Isai.* vii. 14.) The Divine prediction fell listlessly upon the ears of *Ahaz*, who preferred purchasing the aid of the Assyrian monarch, Tiglath-Pileser. Damascus submitted to his new ally, and Rezin was slain. *Ahaz* then proceeded to Damascus to acknowledge the services of the Assyrian conqueror; but the exactions of Tiglath placed the king of Judah in a worse position than before. To meet the demands of the Assyrian victor, *Ahaz* was compelled to take the silver and gold from the Temple, and from his palace: and when he returned to Jerusalem, he closed the Temple, broke up the sacred vessels, interdicted all worship to the great Jehovah, and erected altars throughout the land of Judah for the service of the gods of Damascus, having sent a model of one from Syria to *Urijah* (*‘Oupias*, *light of the Lord*), the priest, as a pattern. B. C. 740. (*2 Kings* xvi. 10; *2 Chron.* xxviii.). At length the wicked *Ahaz* died, and was buried at Jerusalem. 727. B. C. In this reign is the first mention of *Dials* for measuring time. (*2 Kings* xx. 11.) And it is uncertain whether after this reign the Jews divided time into hours; the first mention of *hour* as a part of the day is in *Daniel*, iv. 19.

512. **Hezekiah** (*‘Ezekias*, *strength of the Lord*), succeeded his father on the throne of Judah at the

512. *Who was Hezekiah? Mention the chief particulars recorded of the reign of Hezekiah. What did he*

age of 25 years, he began his reign with re- { opening and purifying the Temple, and { *Judah*.
reviving the worship of Jehovah, and the duties of
the Priesthood. The *Passover* was also kept accord-
ing to God's appointment; and upon a scale that
had not been done since the days of Solomon: he
invited all Israel as well as Judah to participate in
the solemnity; some of every tribe were present,
and the feast was continued 14 days. *Hezekiah* at
the same time adopted the most energetic measures
for the extirpation of idolatry. He 'removed the
'highplaces, brake the images, and cut down the
groves' (2 *Kings* xviii. 4.) He also demolished the
brazen-serpent of Moses, because the people burnt
incense to it, and paid it the most idolatrous
worship; and he called it *Nehushtan* (*Νεεσθάν*,
brazen). B. C. 726. Shortly after, he threw off the
Assyrian yoke, refusing to pay to *Shalmaneser* the
usual tribute; and made a successful attack upon
the Philistines. B. C. 725. But in a few years,
when *Sennacherib* (*Σενναχηρίου*, *San* has multiplied his
brethren) had succeeded his father *Shalmaneser* on
the throne of Assyria, that king invaded Judah,
took many of the frontier cities, and came down to
Lachish within 20 miles of Jerusalem. *Hezekiah*
from sudden alarm wavered in his dependence
upon God, and sent messengers to offer all
submission, and pay whatever *Sennacherib* might
demand. The Assyrian exacted 300 talents of
silver, and 30 talents of gold, as a recom-
pense for his forbearance. To furnish this enor-
mous sum *Hezekiah* had to take the treasures of
the Temple, and even to strip the gold from off
the doors and pillars, in order to make up the
deficiency of the royal exchequer (B. C. 713.) This
however obtained but a temporary respite, for

*with the Brazen Serpent? Who invaded Judah in his
reign? Wherein did he in consequence show his piety?
What miraculous interference took place for his deliver-*

Sennacherib soon after sent three of his { principal officers, his 'treasurer' (*Tartan*),* { *Judah*. chief of the eunuchs' (*Rabsaris*), and 'butler' or 'cup-bearer' (*Rabshakeh*) to demand the surrender of Jerusalem, ridiculing in blasphemous terms any reliance on Egypt, or on the great Jehovah. The king now applied to *Isaiah*, who sent him a most satisfactory and comforting reply, stating that the Assyrians would be diverted from their purpose, and their king be put to death on reaching home. During the absence of the Assyrian messengers at Jerusalem, *Sennacherib* had raised the siege of Lachish and invested Libnah, but hearing that *Tirhakah* (*Θαρακᾶ*, *exalted*) the king of Ethiopia was coming to attack him, he determined to abandon his present purpose and carry the war into that country. Before quitting *Libnah*, he sent a letter to *Hezekiah* repeating what had been lately delivered by his officers. This letter the king of Judah took to the House of the Lord, and 'spread it before Jehovah;' where he prayed, and obtained in answer by the mouth of *Isaiah* the most promising assurances. B. c. 713. Soon after this *Hezekiah* fell ill; when *Isaiah* was sent to prepare him for death, saying—'set thine house in order for thou shalt die, and not 'live:' the king prayed so earnestly to God that, before *Isaiah* had left the middle court of the palace he was ordered to return, and announce to *Hezekiah* that God had heard his prayer, and would grant him 15 years longer to live, and that he should also be delivered from the Assyrians. As a sign that the Lord would heal him, the shadow of the dial of *Ahaz* was to go back 10 degrees: and it did so. (2 *Kings* xx. 2.)

ance? What promise did the Almighty make to him after his sickness? To what sufferings was he subject? And what miracles did God perform for him?

* These are the names of the Offices not of the men.

513. HIS LATTER DAYS. — *Merodach* { *Judah*.
 (*Μαρωδάχ*) king of Babylon, (called also {
Berodachbaladam, (*Μαρωδέχ Βαλαδάν*), hearing of
 these miraculous interpositions, and having an ultimate eye to the possession of Assyria, sent *Hezekiah* presents and congratulations on his recovery, in order to gain his esteem. B. C. 712. In the pride of his heart the king of *Judah* showed the messengers all his riches; which brought a severe reproof from *Isaiah*, who foretold that all these treasures should be carried into Babylon, and his sons be made eunuchs in the palace of that king. This was the prophecy that was fulfilled 125 years after by the '*Babylonish Captivity*,' (2 *Kings* xx. 17, 18.) But because *Hezekiah* humbled himself, God deferred the execution till after his death. (*Isaiah* xxxix. 2. 6, 7.) Shortly after, *Sennacherib*, returning from the defeat of *Tirhakah*, invested Jerusalem. B. C. 710. But on the first night of his encampment the promise of God was fulfilled; an angel of the Lord came down upon the Assyrian camp, and destroyed 185,000 men, and compelled *Sennacherib* to return to Nineveh; where his two sons, *Adrammelech* (*Ἀδραμέλεχ*, king of fire) and *Sharezer* (*Σαρασάρ*, prince of fire), murdered him as he was worshipping in the house of *Nisroch* (*Μεσεράχ*, eagle), his god. *Hezekiah* thus relieved, passed the latter days of his life in tranquillity; brought water into the city by means of reservoirs, and conduits; and died, 698. B. C., after a reign of 29 years. The Sacred Writings, praise his piety, and merit; 'he did that which was right in the sight of the Lord, so that after him was none like him among all the kings of *Judah*, nor any that were before him,' (2 *Kings* xviii.—xx; 2 *Chron.* xxix.—xxxii.) *ISAIAH*, and *MICAH* prophesied in this reign.

513. *By whom, and on what occasion was the Babylonish Captivity first foretold? What prophets lived in his time? How is his excellency described?*

514. **Ahaz's Dial.**—When *Hezekiah* was { *Judah*. on the point of death, God restored him to health, and gave him by *Isaiah* this remarkable sign that he would heal him:—He brought the shadow 'ten degrees backward by which it had gone down in 'the dial of *Ahaz*.' (2 *Kings* xx. 11.) The portion of time indicated by these degrees cannot be ascertained; nor can the miracle be explained on any known principles of astronomy, or natural philosophy. It is similar in its nature to the miracle of the *Sun and Moon standing still* at the command of *Joshua*, *Josh.* x. 12.

515. **Sennacherib** (Σενναχηριμ), king of Assyria, the son and successor of *Shalmaneser* (and the same with *Sargon* (Σαργών), mentioned in *Isaiah* xx. 1.), finding *Hezekiah* had shaken off the Assyrian yoke, he came 'against all the fenced cities of *Judah*, and 'took them.' 2 *Kings* xviii. 13. While he was besieging *Lachish* (Λαχίς), *Hezekiah* sent to him, and offered him tribute to withdraw his army out of his territories. *Sennacherib* demanded '300 talents of silver, and 30 'talents of gold,' and *Hezekiah* gave him of the silver and gold that was in the house of the Lord. *Sennacherib* now turned his arms against *Egypt*, and after various successes, he returned and invested *Lachish*, and sent his officers, called *Tartan*, *Rabsaris* and *Rab-shakeh* to demand the surrender of *Jerusalem*. *Rab-shakeh* uttered blasphemous imprecations against God, and contemptuous menaces against the people to induce them to sedition. (2 *Kings* xviii. 19—37.). In the mean time *Sennacherib* raised the siege of *Lachish*, and invested the town of *Libnah* (Λιβωνά, *whiteness*), which he also was tempted to abandon in order to meet *Tirhakah* the *Ethiopian* king, who was marching against him. *Hezekiah*, in the meanwhile, laid his case before the Lord, and entreated the prayers of *Isaiah*, who gave him assurances of relief from God. On the return of *Sennacherib* from his victory over *Tirhakah*, he encamped before *Jerusalem*: 'and it came to pass that night, that the angel of the 'Lord went out, and smote in the camp of the Assyrians 'an hundred and fourscore, and five thousand: so

514. *What remarkable sign was given by God to Hezekiah? What miracle of a similar nature is recorded in the Bible?* 515. *Who was Sennacherib? Give what is recorded of him in the Old Testament?*

* *Sennacherib* king of Assyria, departed, and went, { and returned, and dwelt at Nineveh (*Nineveh*, { *Judah*.
 progeny's habitation). And it came to pass as he was
 worshipping in the house of Nisroch his god, that
 Adrammelech and Sharezer his sons, smote him with
 the sword: and they escaped into the land of Armenia:
 and *Esarhaddon* (*Ἐσαράδαν*, gift of fire), his son, reigned
 in his stead.' 2 *Kings* xix. 35—37; 2 *Chron.* xxxii. 1. 21;
Isai. xxxvi. 1; xxxvii. 37, 38.

516. *Manasseh* (*Μανασσῆς*, forgetting), the fifteenth king of Judah, began to reign when 12 years old. Through the influence probably of evil advisers, he completely subverted the religious policy of his father *Hezekiah*: the high places were restored, groves and altars again constructed for Baal; and the idolatrous worship of every heathen god celebrated within the very precincts of the Temple, where even images and groves were set up. He also sacrificed his children to Moloch, and filled Jerusalem from one end to the other with innocent blood. *Isaiah* reprov'd him severely for his wickedness and cruelty, whence it has been imagined that the prophet was put to death by this king. God however interposed to check his infamous career: for *Esarhaddon* king of Assyria sent an army against *Manasseh*, seized him among the briars and brambles where he lay concealed, and having bound him hand and foot with chains, took him captive to Babylon, which was now united to the Assyrian Monarchy. 677. B. C. (2 *Chron.* xxxiii. 11.). Here *Manasseh* humbled himself before God, became converted, and was restored to his throne; he reinstated the worship of the Lord, and brake down the altars of the false gods. He repaired the strong places of Judah, and died at Jerusalem in peace after a reign of 55 years. 2 *Kings* xxi. 2; 2 *Chron.* xxxiii.). 643. B. C.

517. *Amon* (*Ἀμὼν*, a nurse), succeeded his father at the age of 22 years; he followed in his evil ways, but not in his repentance; worshipping idols, and forsaking *Jehovah*. His servants slew him after reigning only 2 years; but the conspirators were put to death by the people who raised his son *Josiah* to the throne. (2 *Kings* xxi; 2 *Chron.* xxxiii.). 641. B. C.

516. Describe the reign of *Manasseh*. 517. Describe the reign of *Amon*.

518. Josiah (*Ἰωσιὰς*, given of the Lord), { *Judah*. began to reign when only 8 years of age : { correct notions of religion grew with his growth, and at the age of 16 years he had acquired a confiding trust in the good providence of God. B. c. 635. After the lapse of four years more he took the most energetic steps for the restoration of the worship of Jehovah. (B. c. 630.). He set about clearing his kingdom of idolatry, destroying the images, and groves, and high-places, even as far as Naphtali beyond his own dominions: and that it should be done effectually, he made a personal visitation through the land. This occupied some years; after which JOSIAH repaired the Temple, and *Hilkiah* (*Χελκίος*, portion of the Lord), the father of Jeremiah, having found 'a Book of the Law of the Lord given by Moses' (2 *Chron.* xxxiv. 14.),—which is supposed to have been the *original* of the law or covenant renewed by Moses with the Israelites on the plains of Moab, and which he ordered to be laid up beside the ark (*Deut.* xxxi. 26.)—*Shaphan* (*Σαπφάν*, the coney), the scribe, read it to the King, who immediately became alarmed at the fearful predictions it contained against his country: and sent for *Huldah* (*Ὀλδαν*, weasel), an inspired prophetess, to explain their application. She confirmed their purport, but comforted *Josiah* by declaring that on account of his devotedness to God's service, the fulfilment of the threatenings would be deferred till after his death. The King, being thus encouraged in his work of reformation, commanded the Book to be read in a solemn assembly; and called on the people to renew their covenant with the Lord

518. Describe the reign of Josiah. How old was he when he began to reign? What steps did he take for the restoration of the worship of God? Of what prophecy was he the object? What kind of Passover did he keep? How was his death for years after lamented?

to keep His statutes and commandments. { *Judah*.
 B. C. 624. The Altar which was still at Bethel, and the high place which *Jeroboam* the son of *Nebat*, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove.' (2 Kings xxiii. 15.) He also 'sent and took the bones out of the sepulchres, and burned them upon the altar, and polluted it,' (2 Kings xxiii. 16.); thus fulfilling the prophecy given 360 years before in the days of *Jeroboam*, that a child should be born 'unto the house of David, *Josiah* by name,'—who should do what has been here related. (See 1 Kings xiii. 2.) He next commanded the people to keep the Passover, and 'there was not holden such a passover from the days of the Judges...nor in all the days of the kings of Israel, nor of the kings of *Judah*.' He likewise put away witches, and all abominations. Some years after, *Pharaoh-Necho* (Φαραώ Νεχαώ, *Pharaoh, the lame*), king of Egypt, in an attempt to take *Carchemish*, a town on the Euphrates, out of the hands of the King of Assyria, *Josiah* felt it to be his duty to oppose his march; he therefore set out, and came up with the Egyptian forces at Megiddo. A battle was here fought in which *Josiah* was dangerously wounded, and when taken to Jerusalem, he died, and was buried in the sepulchre of his fathers. He reigned 31 years, and his death was deeply lamented: (2 Kings xxii. xxiii; 2 Chron. xxxiv. 610. B. C.) 'and all the singing men and the singing women spake of *Josiah* in their lamentations to this day; and made them an ordinance in Israel.' (2 Chron. xxxv. 25.) He left three sons, who all succeeded him on the throne. In this reign lived the prophets *Jeremiah*, *Baruch*, *Joel*, *Zephaniah*; and the prophetess *Huldah*. *Jeremiah* commenced his office in the 13th year of *Josiah*, and delivered the first twelve chapters of his prophecy during this reign.

519. Judith.—During the reign of *Josiah*, { *Judah*.
or in that of his predecessor *Amon*, or as some think, in the time of the previous king *Manasseh*,—the King of Assyria invaded Judah, and other nations of Western Asia, in order to punish them for refusing to assist him in the war with Media. *Holofernes*, the Assyrian general, carried destruction in his route, and now laid siege to *Bethuliah*, a frontier town of Galilee which had shut its gates against him, and reduced it to the greatest distress. *Judith* ('Ιουδιθ, *praised*), a woman of great beauty, courage, and subtilty, to save her city visited the Assyrian camp, and by her fascinations gained the confidence and affections of *Holofernes*. Seizing her opportunity at the dead of night when the Assyrian general was overcome with wine and buried in sleep, she took his sword and severed his head from his body, and escaped with it into Bethuliah. The enemy deprived of their leader were thrown into great confusion, which being observed by the inhabitants, they rushed upon the Assyrians, and pursued them with great slaughter. (Apoc. Book of *Judith*.)

520. Jehoahaz (or *Shallum*) ('Ιωάχαζ, *whom the Lord holds*), the second son of *Josiah*, succeeded in preference to his elder brother: but he proceeded to do evil in the sight of the Lord, and in three months *Pharaoh-Necho* king of Egypt, returning from his Assyrian expedition entered Judæa, deposed the king at Riblah; and having loaded him with chains, sent him into Egypt, where he died, as foretold by *Jeremiah* (*Jer.* xxii. 10.). The country of Judah, *Pharaoh* now made tributary to Egypt (2 *Kings* xxiii. 31—36; 2 *Chron.* xxxvi.), placing *Eliakim* ('Ελιακίμ, *whom God sets up*), the elder brother of the king, upon the throne; changing his name to *Jehoiakim*. B. C. 610.

521. Jehoiakim ('Ιωακίμ, *the Lord will set up*), reigned wickedly 11 years, but more as the deputy of the Egyptian monarch; and with little concern for the welfare of the people. Having abandoned

519. What were the circumstances connected with Judith, and Holofernes? 520. Describe the misfortunes of the reign of Jehoahaz? 521. Describe the reign of

himself to every evil practice, Jeremiah { *Judah*.
 upbraided his iniquity, and threatened him {
 with an unhappy end, and that he should be neither
 mourned for, nor regretted. (*Jer.* xxii. 18, 19.)
 The prophet also foretold the misfortunes of his
 kingdom, and that his people 'should serve the
 king of Babylon 70 years' (*Jer.* xxv. 11.). These
 fearful predictions roused the anger of the King
 and people against Jeremiah, who was apprehended,
 and only escaped death by the precedent of *Micah*
 in the reign of *Hezekiah*, who like him also spoke
 in the name of the Lord; and they feared that
 retribution would follow if they injured him. But
 another prophet, *Urijah*, having confirmed the
 threatenings of Jeremiah: they sought his life.
 He escaped to Egypt, but was brought back, and
 put to death by order of *Jehoiakim* (*Jer.* xxvi.
 23.) In the 4th year of this reign *Nebuchadnezzar*
 (*Ναβουχοδονόσορ*, *Nebo is the God of fire*), the son of
Nabopolassar king of Babylon, who was aiming at
 the acquisition of the Assyrian provinces, having
 also gained many advantages over Egypt, attacked
Judæa. Jerusalem after a short siege, surrendered;
 and the conqueror seizing *Jehoiakim*, bound him
 in fetters to carry him to Babylon; the king was
 however restored to his liberty, and to his country,
 on condition of paying tribute. *Nebuchadnezzar*
 took away the treasures of the Temple, and many
 captives into Babylon as hostages, among whom
 were *Daniel*, and his three companions. 606. B. C.
From this time is to be dated the Babylonish
Captivity, which Jeremiah prophesied would last
 70 years. A fast was now proclaimed, and *Baruch*
 a second time publicly read the roll of the prophecies
 of Jeremiah, the first copy of which the king had

*Jehoiakim, and the circumstances that led to the seventy
 years captivity. Who plundered Judæa in his reign, and
 carried some of the Jews captive into Babylon? What is
 the date B. C. of the beginning of the Babylonish Captivity?*

burnt. B. C. 605. Three years after, *Jehoiakim*, at the instigation probably of the king of Egypt, who was meditating another expedition to Carchemish, rebelled against *Nebuchadnezzar*, who sent troops of the surrounding nations into the country, defeated the Egyptians, and carried 3320 Jews into Babylon. B. C. 600. In the following year Jerusalem was assaulted; *Jehoiakim* was taken and slain, and his body thrown into the common sewer: 599. B. C. (2 *Kings* xxiii. 36. xxiv; 2 *Chron.* xxxvi.), it having been foretold that he should be buried as an ass. *Jer.* xxii. 19.

522. *Jehoiachin* (sometimes called *Jeconias* and *Coniah*), followed the wicked example of his father, and reigned but three months. *Nebuchadnezzar* came down upon Jerusalem, which surrendered to his arms; and he then took away with him to Babylon, the remaining gold and silver vessels of the Temple, and the King with the chief inhabitants, to the amount of about 10,000, among whom were *Ezekiel*, and *Mordecai*; and placed *Mattaniah* (*Μεθανίας*, *gift of the Lord*), the uncle of the king, upon the throne, under the name of *Zedekiah*, as his vassal. 598. B. C. It was foretold that *Jehoiachin* should be taken to Babylon (*Jer.* xxii. 25.): and he was a captive there 37 years; after which he was released, and raised to dignity. (2 *Kings* xxiv.; 2 *Chron.* xxxvi. 9, 10; *Jer.* lii. 31.).

523. *Zedekiah* (*Ζεδεκίας*, *justice of the Lord*), the third son of *Josiah*, was the last king of Judah; he conducted himself towards God as badly as his predecessors; and in the 7th year of his reign, having obtained promises of assistance from Egypt, revolted against *Nebuchadnezzar*. B. C. 593. The Chaldean monarch provoked by *Zedekiah's* ingrati-

522. What happened in the reign of *Jehoiachin*? Who was *Zedekiah*? 523. Describe his reign, and the provocation he gave to *Nebuchadnezzar*. What was his fate? What chief events attended the dissolution of the

tude, entered Judæa, and laid siege to { Jerusalem. Hearing however that the { *Judah* Egyptian army was advancing to the relief of the city, he raised the siege and went down to meet this ally of Judah: but they retreated without hazarding a battle. Nebuchadnezzar therefore returned to the attack upon Jerusalem which now submitted. B. C. 589. *Zedekiah* fled by night, but was taken in the plains of Jericho, and brought before *Nebuchadnezzar* at Riblah, who ordered all his children to be slain in his presence, the king's eyes to be put out; and then loading him with chains of brass, he sent him to Babylon where he died in prison (2 *Kings* xxv.; *Jer.* xxxii. li.), after reigning 11 years. Many false prophets had charged *Jeremiah* with falsehood, and that the Captivity would be only of 2 or 3 years' duration; but *Jeremiah* continued to repeat his threatenings, which brought his life into danger: he attempted to escape from the city, but was seized as a deserter, and imprisoned in the house of Jonathan the scribe. On the last return of *Nebuchadnezzar*, *Zedekiah* consulted him secretly, but receiving no encouragement, he left him to be persecuted. The walls of Jerusalem were now broken down, and the city, and Temple sacked, and completely destroyed by fire; it became a heap of ruins, and nearly the whole nation was sent captive to Babylon. 588. B. C. Thus was put an end to the *Kingdom of Judah*, which had lasted 388 years from the death of Solomon, and 134 years from the Captivity of the Ten Tribes. In respect of ZEDEKIAH, two prophecies, apparently contradictory, were fulfilled in the losing of his eyes: one of *Jeremiah*, who

kingdom of Judah? Who was the last king of Judah? By whom was the Temple destroyed? How long did the kingdom of Judah exist? When, whither, and by whom, were the people of Judah taken captive? What two prophecies were fulfilled in respect of Zedekiah? What

said that ZEDEKIAH should see, and yet not { see Babylon, (*Jer.* xxxii. 4, 5; xxxiv. 3.); } *Judah.* and the other of *Ezekiel* which intimated that he should not see Babylon, though he should die there. (*Ezek.* xii. 13.).

524. *Jeremiah*.—When the city was taken *Jeremiah* was well treated by the conqueror; for during the siege he had been imprisoned by *Zedekiah* on account of his predictions, although the king had taken care that he should be provided with bread. (*Jer.* xxxvii. 21.). The princes of the people, however, seized the prophet, and cast him into a dungeon, where he almost died from hunger, and from the filthiness of the place, having 'sunk in the mire' (xxxviii. 6.). From this dungeon, *Zedekiah* procured his release, having sent *Ebed-melech* with 30 men to draw him out; but the prophet was still kept under restraint, till NEBUCHADNEZZAR gave orders to his captain *Nebuzar-adan* (Ναβουζαδάν), to 'take *Jeremiah*, and look well to him, and do him no harm; but do unto him even as he shall say unto thee.' (*Jer.* xxxix. 12.). He was taken to Ramah, and allowed the choice either to go to Babylon, or remain in Judæa; he chose the latter, and went to *Gedaliah* (Γεδολίας, *magnified of the Lord*), at Mizpah (Μασφά, *watch-tower*.).

525. *Gedaliah*.—Over the remnant of the people of Judæa, a few husbandmen and vine-dressers, NEBUCHADNEZZAR appointed *Gedaliah* as governor; but he was treacherously slain at a feast by *Ishmael*, a descendant of the royal house of Judah, who seized the people, intending to take them as captives among the Ammonites. *Johanan*, a captain of Judah, overtook them, and rescuing his brethren, they with most of the remaining Jews fled to Egypt; compelling *Jeremiah*, and *Baruch* to accompany them. When that country was subdued by the Babylonian monarch four years after, a few of them returned, but were removed by *Nebuzar-adan* into Chaldæa. And as no colonies were sent to occupy the country, the land lay desolate the allotted time. (*Jer.* xl. 7; xli. 2; xlii; xliii.)

remarkable prophecy was uttered respecting him by *Ezekiel*? Reconcile these prophecies? 524. How was *Jeremiah* treated by *Zedekiah*? and by *Nebuchadnezzar*? 525. Whom did *Nebuchadnezzar* appoint governor over the remnant of the people? What befel him, and the country? What became of the Jewish people after the conquest of Jerusalem by *Nebuchadnezzar*?

526. The *Kings of Syria* mentioned in the Book of **KINGS** and **CHRONICLES** are the following—

	B. C.
Hadadezer (2 <i>Sam.</i> viii. 3.) or } of Zobah.....	1040
Hadarezer (1 <i>Chron.</i> xviii. 3.) }	
Rezon (1 <i>Kings</i> xi. 23.) or } of Damascus	1005
Hezion (<i>ib.</i> xv. 18.)..... }	
Tabrimon (<i>ib.</i> xv. 18.) of SYRIA	960
Benhadad I. (<i>ib.</i> xv. 18; 2 <i>Chron.</i> xvi. 2.)	941
Benhadad II. (1 <i>Kings</i> xx. 20.).....	910
Hazael (2 <i>Kings</i> viii. 28.)	885
Benhadad III. (<i>ib.</i> xiii. 24.)	839
Rezin (<i>ib.</i> xv. 37; <i>Isa.</i> vii. 1.).....	742
**Annexed to Assyria by Tiglath-Pileser }	740
(2 <i>Kings</i> xvi. 9, 10.)	

I, II. CHRONICLES.

527. THE two Books of Chronicles formed but one in the Hebrew Canon, which was called the Book of Diaries or Journals; or '*The Words of Days.*' In the Septuagint they were termed '*Paraleipomena*, (*Παραλειπομένα*), the Books of '*Things Omitted.*' They were named the '**BOOKS OF CHRONICLES**' by Jerome.

528. They are considered a kind of *Supplement* to the preceding Books of Scripture, supplying important particulars that had been omitted; and should be constantly read with the *Books of Samuel*, and of *Kings*; as they relate the same history, and are particularly illustrative of each other. Their compilation has been attributed to *Ezra*.

529. The contents. — The two Books of Chronicles comprehend a period of 3468 years; 2988 in the First Book, and 480 in the Second. The *First Book* contains

526. Name the several Kings of Syria? 527. What other names have been applied to the Books of Chronicles? 528. What are they considered? To whom are they attributed? 529. What period of time do the events recorded in the First and Second Books of Chronicles comprehend? What do they contain?

an abstract of the whole of Sacred History to the time it was written: and embraces genealogical tables from Adam to Ezra, which are highly important in shewing the descent of Christ from Abraham; and the histories of Saul, and David. The *Second book* continues the histories of Solomon, and of the Kings of Judah, down to the captivity; very little is said of those of Israel. The *last two verses* of the *Second Book of Chronicles* have been considered as belonging to the Book of *Ezra*, which should properly begin with them.

BABYLONISH CAPTIVITY.

530. The remnant destroyed.—After the assassination of *Gedaliah*, and the flight of the remaining Jews into Egypt, *Jeremiah*, who had accompanied them, predicted their early destruction by Nebuchadnezzar in an approaching invasion of Egypt. This announcement so exasperated the people that they stoned the prophet to death, and cast his body into a pit. Soon after the prophecy was fulfilled.

531. The Babylonian captives were not reduced to a state of abject slavery, but appear to have occupied a position more resembling colonists. *Daniel*, and his three companions *Shadrach*, *Meshach*, and *Abednego*, were by order of the Babylonian monarch appointed to be instructed in the Chaldean learning, in order to fit them for important posts in the government; and after the lapse of three years they so acquitted themselves, as to far exceed all the 'Magicians and Astrologers that were in all his realm.' (*Dan.* i. 17—20.) The Scripture narrative is now continued in the writings of *Daniel*, where we learn that the wisdom of *Daniel* was at this time called into extraordinary exercise.

532. Nebuchadnezzar's dream.—The first circumstance of importance was Daniel's recovering the *dream* of NEBUCHADNEZZAR which the monarch had forgotten; and giving an exposition of it; which none of the Chaldean magicians and astrologers could in either respect accomplish: as well as of a *second dream* that occurred soon

530. What became of Jeremiah? 531. What was the condition of the Babylonian Captives? 532. What were Nebuchadnezzar's two dreams, and Daniel's interpretation of them?

after. The *first dream* was that of a bright and huge image, with a head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet partly iron, and partly clay, which was dashed to pieces by a stone; and the stone became a mountain, and filled the whole earth (*Dan. ii. 31—35.*). The *interpretation* of Daniel was—that it signified the four great monarchies of the world, the Assyrian, Persian, Grecian, and Roman, which would destroy one another in succession, and the last of them should be destroyed by a stone, the kingdom of Christ, which should spread through the earth, and remain for ever. *Dan. ii. 37—45.*

533. His idolatry.—After the interpretation given by Daniel of Nebuchadnezzar's *first dream*, the monarch glorified the God of Daniel, and exalted him, and his companions over the provinces of Babylon; making *Daniel*, *Archimagus* or chief of the wise men. But he shortly after erected from the immense spoils of his wars in Egypt and Western Asia, a golden statue, 60 cubits high, on the plain of Dura. (587. B. C.) On the day of its dedication he commanded every one to fall down and worship it, under penalty of being cast into a burning fiery furnace. The three Jews, *Shadrach*, *Meshach*, and *Abednego* would not bend the knee to the image; and they were therefore bound, and cast into the fiery furnace: the flames consumed the men who thrust them in, but the three Jews were miraculously preserved. The king then gave glory to the God of the Hebrews, and exalted *Shadrach*, *Meshach*, and *Abednego* to great dignity in the province of Babylon. *Dan. iii. 1.*

534. His reign.—*Nebuchadnezzar* was the son and successor of *Nabopolassar*, and at first participated with his father in the government of Chaldæa; he marched against Phœnicia, and Judah, and bound *Jehoiakim* in chains, but afterwards released him, and set him over the country; he took with him, however, the chief nobility of the land as captives into Babylon. 606. B. C. A few years afterwards, on the revolt of *Zedekiah* the king of Judah, he took Jerusalem, and burnt it to the ground, and led away the remainder of

533. What other Jewish captives besides Daniel did Nebuchadnezzar promote? What happened to Shadrach, Meshach, and Abednego in Babylon? How did it affect the king? 534. Who was Nebuchadnezzar?

the people captive. 588. B.C. He next overcame the Ammonites, and other enemies of the Jews, and Tyre, Sidon, and Egypt; 572. B.C.; and was in fact an instrument of God's wrath against the iniquities of these people. He also expended vast wealth in beautifying Babylon by numerous artificial works of great magnitude; the fortifications, canals, and hanging gardens, have been attributed to his taste and skill.

535. Nebuchadnezzar's second dream. — Shortly after, NEBUCHADNEZZAR dreamed a *second* dream; which was that of a tall and spreading tree that was cut down, and the stump of it was left in the earth; and that it should have a beast's heart given to it instead of a man's for seven years, until it should acknowledge the omnipotence of God. *Dan.* iv. 1—16. This was Daniel's *interpretation*—that Nebuchadnezzar on account of his *pride* should be driven from his kingdom, become mad, and dwell seven years with the beasts of the earth, and be restored to his reason and his kingdom again, when he should confess to the infinite power of God over the affairs of men. (19—27.). This was fulfilled in the following year. B.C. 569—63. *Nebuchadnezzar's* reason having at the end of seven years returned to him, he began to praise and extol the King of Heaven; (*Dan.* iv.) and at length, after a reign of 43 years, he died. 562. B.C.

536. Evil Merodach. — NEBUCHADNEZZAR, called by Isaiah '*the Serpent*,' was succeeded by his son *Evil Merodach* (Εὐιαλμαρωδέκ, *the fool of Merodach*), '*the cockatrice*,' who had governed the kingdom during the indisposition of his father. On his accession, he released *Jehoiachin*, king of Judah, from the imprisonment, where he had been pining 36 years, and had him treated with honor and respect. *Evil Merodach* reigned but one year, or as some say two years, and was followed by his son *Belshazzar*,* '*the fiery flying serpent*,' the

535. *What was Nebuchadnezzar's second dream, and Daniel's interpretation of it? What was his sin and its punishment?* 536. *Who succeeded Nebuchadnezzar? Who was Belshazzar? When did he live?*

* According to Blair, *Nebuchadnezzar* was succeeded by his son *Evil-Merodach* (Ilvarodamus) 561. B.C. who was assassinated after a reign of two years, and was succeeded by one of the conspirators, named *Neriglissar* (Nericosolossar) 566. B.C. *Neriglissar*, after a reign of three years, was followed by *Laborosnarchod*, 569. B.C. who after a brief reign of nine months, was succeeded by *Belshazzar* (Nabonadius or Labynetus) 565. B.C. *Belshazzar* was conquered by *Cyrus*, 562. B.C. who was then general of his uncle, *Darius the Mede* (Cynaxares II.)—*Chron. Tables* by Sir Henry Ellis.

grandson of Nebuchadnezzar, 560. B. C.: the last of the Babylonian monarchs. *Darius the Mede* at the same time succeeded Astyages on the throne of Media, as *Cyaxares II.*

537. *Belshazzar* (Βολτασαρ) in the fourth year of his reign made a great entertainment for a thousand of his courtiers, and their wives and concubines; and when excited with wine he ordered the gold and silver vessels taken from the temple of Jerusalem, and which had been appropriated to the service of the Lord, to be brought to the feast for himself and courtiers to drink from, to the honor of their idols. During this impious act, he with horror perceived as it were a man's finger writing upon the wall: he commanded immediately all the diviners and astrologers of Babylon to be sent for to expound the writing; but they could not. *Dan. v.*

538. *The Hand-writing.*—*Daniel* was at last called upon to interpret the words that were there written; viz. '*Mene, mene, tekel, upharsin.*' After reproving the monarch for his vices he gave this interpretation:—

'*Mene*—God hath numbered thy kingdom, and finished 'it. *Tekel*—Thou art weighed in the balances, and art 'found wanting. *Peres**—Thy kingdom is divided, and 'given to the Medes and Persians.' (*Dan. v. 26—28.*) It was thus fulfilled: 'In that night was *Belshazzar*, the 'king of the Chaldæans, slain, and *Darius the Median* 'took the kingdom.' (*Dan. v. 30, 31.*) B. C. 539.

539. *Darius the Mede.*—Thus ended the Babylonian Empire with the death of *Belshazzar* (Labynetus), the last of its monarchs. 539. B. C.: (Calmet says 552. B. C.) and became subject according to prophecy to *Darius the Mede*, the son of *Ahasuerus* (*Dan. ix. 1.*); and consequently the Median laws were introduced as the rule of government. This DARIUS is considered by Xenophon the same as *Cyaxares II.* the son of Astyages; he was also the uncle of *Cyrus*: but there is great controversy

537. *In what consisted the impiety of Belshazzar's feast? And relate what happened during its celebration?*

538. *Relate the interpretation given by Daniel. And how it was accomplished.* 539. *Give the date of the fall of the Babylonian Empire, and the name of the last king.*

* *Peres*, from the verb *Paras*, signifies, "to divide or break;" *upharsin* is a particle of the verb *paras*, signifying, *and they divide.*"—*Levens.*

respecting who this *Darius the Mede*, actually was. Some consider that *CYRUS* took Babylon, as his general; and that on his uncle's death two years after, he succeeded him; and then made Babylon his residence. (See this ably argued in 'Smith's Biog. Dict.' under "*Cyrus*").—*CYRUS* after the death of *Darius the Mede*, reigned about eight years over Babylon, and was succeeded by *Cambyses*, called *Ahasuerus* in *Ezra* iv.: then came *Smerdis*, and then *Darius Hystaspes*, also alluded to in *Ezra*.

540. The Monarchs of the *Assyrian*, and *Babylonian* Empires since the death of Solomon were:—

ASSYRIAN.

BABYLONIAN.

	B. C.		B. C.
<i>Pul</i> (2 <i>Kings</i> xv. 19. 1 <i>Chr.</i> v. 26.).....	ante 769	<i>Nabonassar</i>	747
<i>Tiglath-Pileser</i>	ante 738	<i>Nadius</i>	733
(2 <i>Kings</i> xv. 29.)	747	<i>Chinzirus</i> and <i>Porus</i> ..	731
<i>Shalmaneser</i> (<i>ib.</i> xvii.)	729	<i>Jugæus</i>	726
<i>Sennacherib</i> (2 <i>Kings</i> xviii. xix.; 2 <i>Chron.</i> xxxii.)		<i>Mardocempadus</i>	721
<i>Sargon</i> , (<i>Isai.</i> xx.) ...	713	(<i>Merodach Baladan</i>) (2 <i>Kings</i> xx. 12; <i>Isai.</i> xxxix. 1; <i>Jer.</i> l. 2.)	
<i>Esar-haddon</i> (2 <i>Kings</i> xix. 37.)	711	<i>Archianus</i>	709
(or <i>Sardanapalus</i>),		<i>Hagisa</i>	703
or <i>Asnapper</i> (<i>Ezra</i>),		<i>Baldanes</i>	703
or <i>Sarchedonus</i> (<i>Tobit</i>)		<i>Belibus</i>	702
<i>Asordanes</i> (<i>Nergilus</i>)	693	<i>Asordanes</i>	699
<i>Adrameles</i> (<i>Sammughes</i>)	691	<i>Regibalus</i>	693
<i>Axerdis</i>	670	<i>Mesesimordachus</i>	692
<i>Nabuchodonosor</i>	650	(<i>Interregnum</i> 688.)	
(or <i>Sardanapalus</i>)		<i>Asaridinus</i>	680
<i>Saracus</i> (<i>Ninus</i> II.)	630	<i>Saosduchinus</i>	676
or <i>Sardanapalus</i>)		<i>Chinaladanus</i>	647
		<i>Nabopolassar</i>	625

To what monarch did it then become subject? Which of Cyrus's successors are mentioned in the Old Testament?
540. Who were the monarchs of Assyria and Babylon from the time of Solomon?

	B. C.
<i>Nebuchadnezzar (alone)</i>	604
(2 <i>Chron.</i> xxxvi; <i>Jer.</i> xxvii; <i>Ezek.</i> xxi; <i>Dan.</i> ii.—iv.)	
<i>Evil-Merodach</i>	561
(2 <i>Kings</i> xxv. 27.)	
<i>Neriglissar</i>	559
<i>Laborosoarchod</i>	556
<i>Belshazzar (Dan.</i> v.)	556
*** Conquered by <i>Cyrus the Persian</i> (2 <i>Chron.</i> xxxvi. 22; <i>Isai.</i> xlv. 28; xlv. 1; <i>Ezra</i> i. 1.)	} 538
nephew and general of <i>CYRUS I.</i> called also	
<i>Cyaxares II.</i> and <i>Darius the Mede</i> , (<i>Dan.</i> v. 31. vi. 28.),— <i>Blair's Chron.</i> by Sir Henry Ellis.	

EZRA.

3468. A. M.

536. B. C.

541. THIS Book was written by **Ezra** (*Ἐσρά*, *Ἐσδράς*, *help*), and embraces a period of 79 years, commencing from the *edict of Cyrus*, 536. B. C.; during which period *Ezra* was alive, and a witness of its facts. The *Books of Ezra* and *Nehemiah*, were anciently considered as but one volume, and divided into the *first* and *second* Books of *Ezra*. This Book relates the *return* of the Jews under Zerubbabel; their re-establishment in Judæa; the *rebuilding* of the Temple; and *Ezra's* appointment to the governorship of Judæa.

542. It was written partly in *Hebrew*, and partly in *Chaldee*. The portions, *Chap.* iv. 8, to vi. 18, and vii. 12—26. inclusive, were written in *Chaldee*, because *Ezra* wished perhaps to record the *original*

541. Who was the author of the Book of *Ezra*? *At what time did he live?* What period of time does its history embrace? *What does it relate?* 542. *Why was this Book written partly in Hebrew, and partly in Chaldee?*

words of the letters and decrees, which those Chapters contain; or probably because the Jews from their long residence in Babylon were better acquainted with that tongue than with their own.

543. Ezra was of the sacerdotal family, a descendant of Seraiah (*Σαρωνίας, soldier of the Lord*), in a right line from Aaron, and therefore of the tribe of Levi: he succeeded Zerubbabel (*Ζεροβάβελ, born at Babylon*), as governor of Judæa by a commission from ARTAXERXES, king of Persia, which lasted 13 years. The king gave him a magnificent donation towards the support of the Temple, and permitted him to obtain whatever contributions he could: he set about procuring ministers for the Divine Services from Iddo (*Ἰδδώ, 'Aḏḏā, great calamity*), of Casiphia, committed the gold and silver offerings and vessels for the Temple unto the priests: and then offered burnt-offerings unto the God of Israel. (*Ezra viii.*) After this, he either returned to Babylon, or retired into privacy in his own country.

544. *Ezra's death.* — *Ezra* is reported to have died in the 120th year of his age, and to have been buried in Jerusalem; some say he died in Persia, and was buried on the banks of the Samura. He is also called *Esdras*; and some are of opinion that *Ezra* and *Malachi* were the same person.

545. *His Writings.* — He was well skilled in the Law, and in the Scriptures, and in their interpretation. It was believed that he was chiefly concerned in revising and arranging the Books of Scripture, and forming the present canon; and in addition to writing the *Book of Ezra* to have assisted also in compiling the *Books of Chronicles* and to have added to all other Books what seemed necessary for connecting or completing them.

546. *Duration of the Captivity.* — From the taking of the Jews captive into Babylon by *Nebuchadnezzar* in the fourth year of the reign of *Johoiakim*, 606. B. C., to the establishment of the Persian empire by *Cyrus*,

543. *Who was Ezra? To what tribe did he belong? and what was his office? How long was he governor of Judæa? Who appointed him? What did he in respect of the Temple?* 544. *When did he die? and by what other name has he been called?* 545. *Give some account of his writings, and of his labours in respect of the Sacred Canon.* 546. *How long were the Jews in captivity at*

536. B. C. was a period of 70 years; the history of which will be found in DANIEL (see page 262). During this time it had been prophesied by *Jeremiah* that the Jews should remain in captivity.—‘And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon 70 years. And it shall come to pass when 70 years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord.’ (*Jer.* xxv. 11, 12.) ‘After 70 years be accomplished at Babylon, I will visit you, and perform my good word toward you in causing you to return to this place. (*Jer.* xxix. 10.)

547. *Cyrus*.—When Babylon was taken by *Cyrus*, B. C. 539. and other events in the east,—such as the reduction of the Assyrian monarchy and all Asia to the power of his uncle, *Darius the Mede*; and the union of the Babylonian, Median, and Persian monarchies in his own person, by succeeding his Uncle in the Median and Babylonian empire, and his father *Cambyses* in his Persian—conspired to raise him to the highest pinnacle of earthly glory; we behold in him the fulfilment of prophecy—‘I will.....cut off from Babylon the name and remnant and son and nephew, saith the Lord.’ (*Isa.* xiv. 22.) And again—‘All nations shall serve him (Nebuchadnezzar), and his son, and his son’s son, until the very time of his land come.’ (*Jer.* xxvii. 7.) Daniel also said to *Belshazzar*—‘Thy kingdom is divided and given to the Medes and Persians.’ (*Dan.* v. 28.). After all these events, in the first year of his reign, *Daniel* made *Cyrus* acquainted with those prophecies of *Isaiah* (xliv. 28; xlv. 1—4.), in which the King saw himself by name described as the instrument of God for pulling down the Assyrian power, and restoring the Jewish nation to their Temple, and to their ancient land. (*Jer.* xxv. 12; xxix. 10.) The Monarch was so affected with the intelligence, and so well disposed to the captive people, that by *Daniel’s* influence, probably, he immediately issued a decree, permitting all the Jews and Israelites to return to their own country, and rebuild their Temple at Jerusalem. *Ezra* i. 1. 536. B. C. 3468. A. M.

Babylon? By whom was its duration prophesied? 547. Who released the Jews from Captivity at Babylon? What events in the East contributed to this release? Under what circumstances did Cyrus issue a proclamation for the building of the Temple?

548. Decree of Cyrus. — This decree had been distinctly foretold by *Isaiah*, who called upon *Cyrus* by name nearly 200 years before his birth, (about 170 years) as the deliverer of God's people, and the rebuilder of the Temple at Jerusalem. 'I am the Lord.....that saith 'of *Cyrus*, he is my shepherd, and shall perform all my 'pleasure: even saying to Jerusalem, Thou shalt be built, 'and to the temple, Thy foundation shall be laid.' *Isaiah* xlv. 28; xlv. 1—4. And again — 'Thus saith the Lord 'to his anointed, to *Cyrus*, whose right hand I have 'holden to subdue nations before him, &c.' *Isa.* xlv. 1—4; *Jer.* xxv. 12. God then stirred up the spirit of *Cyrus*, and he made a proclamation throughout his Kingdom, and put it in writing, that the Hebrew people might return to Judæa, and rebuild the Temple at Jerusalem. (*Ezra* i. 1—4.)

549. Departure from Captivity. — Accordingly nearly 50,000 (*viz.* 42,360, with their servants, amounting to 7,337) composed chiefly of the tribes of Judah, and Benjamin, 'and all them whose spirit God had raised.' left for Judæa under the conduct of *Zerubbabel*, and *Jeshua* the high-priest, bringing with them 5460 of the gold and silver vessels of the Temple that had been taken away by *Nebuchadnezzar*: together with the donations of the Jews who remained behind. (*Ezra* i.) 536. B. C. They also brought 7337 servants, amongst whom were 200 singing men and women, and 736 horses, 245 mules, 435 camels, and 6,720 asses. (ii. 64—7.) altogether 8,136 beasts of burden.

550. Zerubbabel, called also *Sheshbazzar* (Σασα-βασάρ, *worshipper of fire*), was the son of *Shealtiel* (Σαλαθιήλ, *asked from God*), and of the tribe of Judah. He was also the grandson of king *Jeconias* (*Jehoichim*), and consequently descended from *David*. He was a 'Prince of Judah,' and was appointed their '*Tirshatha*,'

548. Which of the prophets predicted Cyrus by name, and the release of the Jews, and the rebuilding of the Temple at Jerusalem? Quote the prediction, and say how long it was uttered before its accomplishment? 549. Under whom did the tribes of Judah return to Jerusalem? To what tribes did they chiefly belong? Give the date B. C. 550. Who were the chief persons concerned in the restoration of the Jews, and in the rebuilding of the Temple? Who were Zerubbabel and Jeshua? Of what tribes were they?

(Ἀθερσαθᾶ or *Tursuta*), or Governor, by **CYRUS**. *Jeshua* (or *Joshua*) a Levite was the High-priest, and the son of Josedech (Ἰωσαδάκ, *the Lord has made just*), and grandson of Seraiah when Jerusalem and the Temple were destroyed. In about 6 months they arrived in Jerusalem; and after clearing away the rubbish from the foundations, they set up an altar of burnt-offering; and in the 7th month celebrated the Feast of Tabernacles, and commenced the daily Sacrifices. They then made every preparation, and collected money, and materials for their important work. (*Ezra* iii.)

551. **The High-Priests.**—Great care was exercised by the Jews in keeping up the descent of the High-priesthood. The following is a list, taken from Calmet, of the High-Priests of the Hebrews in succession until the return from the Captivity:—

From Calmet.	From Scrip. Died B. C.	1 Chron. vi. 3—15.	From Josephus.
1 Aaron,	1452	1 Aaron.	1 Aaron.
2 Eleazar,	1433	2 Eleazar.	2 Eleazar.
3 Phinehas,	1414	3 Phinehas.	3 Phinehas.
4 Abiezer, or } Abishua, } Under		4 Abishua.	5 Abiezer.
5 Bukki, } 6 Uzzi, } the		5 Bukki.	5 Bukki.
7 Eli, of the race of		6 Uzzi.	6 Uzzi.
*Ithamar,	1116	7 Zerariah.	7 Eli.
8 Ahitub I.		8 Meraioth.	8 Ahitub.
9 Ahiah lived	1092	9 Amariah.	9 Ahimelech.
10 Abimelech, or Abiathar, slain by Saul, 1060		10 Ahitub.	10 Abiathar.
11 Abiathar, Ahimelech, or Abimelech, (under David)	1015	11 Zadok I.	11. Zadok.
12 Zadok I. (under Saul David, and Solomon 1004		12 Ahimaaz.	12 Ahimaaz.
13 Ahimaaz (under Rehoboam)	974	13 Azariah.	13 Azariah.
14 Azariah (under Jehoshaphat) probably Amariah of 2 Chron. xix. 11.	912	14 Johanan. (1 Chron. vi. 9, 10.)	14 Joram.

551. Give a brief sketch of the high-priesthood descent until the Babylonian captivity.

<i>From Calmet.</i>	<i>From Scrip. Died B. C.</i>	<i>1 Chron. vi. 13—15.</i>	<i>From Josephus.</i>
15 <i>Johanan</i> perhaps <i>Jehoiada</i> under <i>Joash</i> , 2 <i>Chron.</i> xxiv. 15.) (died aged 130) 878		15 <i>Azariah</i> .	15 <i>Issus</i> .
16 <i>Azariah</i> , perhaps, <i>Zechariah</i> , son of <i>Jehoiada</i> , killed 840		16 <i>Amariah</i> .	16 <i>Axiora</i> .
17 <i>Amariah</i> , perhaps, <i>Azariah</i> , under <i>Uzziah</i> 783		17 <i>Ahitub</i> II.	17 <i>Phideas</i> .
18 <i>Ahitub</i> II. } under <i>Jo-</i> } <i>tham</i> of		18 <i>Zadok</i> II.	18 <i>Sudeas</i> .
19 <i>Zadok</i> II. } <i>Judah</i> .		19 <i>Shallum</i> .	19 <i>Julus</i> .
20 <i>Uriah</i> , under <i>Ahaz</i> , lived 739		20 <i>Hilkiah</i> .	20 <i>Jotham</i> .
21 <i>Shallum</i> , father of <i>Azariah</i> , and grand- father of <i>Hilkiah</i> . . .		21 <i>Azariah</i> .	21 <i>Uriah</i> .
22 <i>Azariah</i> in the time of <i>Hezekiah</i>		22 <i>Seraiah</i> .	22 <i>Neria</i> h.
23 <i>Hilkiah</i> , under <i>Hezekiah</i>		23 <i>Jehozadak</i> .	23 <i>Odeas</i> .
24 <i>Eliakim</i> or <i>Joakim</i> under <i>Manasseh</i> : he lived under <i>Josiah</i> to 624, called <i>Hilkiah</i> .		24 <i>Joshua</i> . (Hagg. i. 1.)	24 <i>Saldum</i> .
25 <i>Azariah</i> , perhaps <i>Neria</i> h, father of <i>Seraiah</i> and of <i>Baruch</i> .			25 <i>Hilkiah</i> .
26 <i>Seraiah</i> , the last High-priest before the Captivity of <i>Babylon</i> , put to death 590			26 <i>Seraiah</i> .
27 <i>Jehozadak</i> , during the Captivity, from 590 to 535.			27 <i>Jehozadak</i> .
28 <i>Joshua</i> , <i>Jeshua</i> , or <i>Jesus</i> , the son of <i>Jehozadak</i> , or <i>Josedech</i> , returned from <i>Babylon</i> , 536			28 <i>Jesus</i> or <i>Joshua</i> .*

* See Josephus, *Antiq.* lib. v. c. 15. lib. x. c. 11.

552. Samaritans' aid refused. — In the year after their arrival in Jerusalem, *Zerubbabel* and the Jews with him laid the foundation of the *Second Temple*, B. C. 535. The *Samaritans* (Cuthæans, see *pars.* 501—2.) proffered their assistance in men and means, wishing a unity of religion with the Jews; but *Zerubbabel*, and the chief parties rejected their offers of assistance, because they were not true descendants of Abraham, and were also addicted to idolatry. The *Samaritans* on receiving this repulse were deeply mortified, and waited an opportunity for revenge: they threw every possible obstruction in the way of rebuilding the Temple, and restoring the prosperity of the Jews, so that during the life-time of CYRUS little progress was made. He died B. C. 530. and was succeeded by his son *Cambyses*, called in Scripture *Ahasuerus*: and even during the reign of this prince, which lasted 8 years, no great advance was made. He was succeeded in B. C. 522. by *Smerdis*, called *Artaxerxes*. (*Ezra* iv. 7.). The Jews now had not proceeded far in their work before an order came from *Artaxerxes* (*Smerdis*), through the misrepresentations of the *Samaritans* who said the Jews were fortifying Jerusalem in order to resist paying tribute, for them to desist. B. C. 522. Whence sprung up a mutual hatred between the two nations: which, not long afterwards, was increased by the defection of *Manasseh*, and the erection of a rival temple on *Mount Gerizim*. *Artaxerxes* reigned but 7 months, and was succeeded by *Darius Hystaspes*.

553. Mount Gerizim. — It appears that *Sanballat* (*Σαναβαλλάτ*, *hatred in disguise*) the chief of the *Samaritans*, in his anger against the Jews had questioned the authority of *Nehemiah* to rebuild the walls of Jerusalem, (*Neh.* ii. 10; vi. 1.), and endeavoured in vain to restrain him. When *Nehemiah* was recalled by ARTAXERXES, during his absence *Eliashib* (*Ἐλιασίβ*, *whom God has restored*), the high-priest married his grandson *Manasseh*, son of *Joiada*, to a daughter of *Sanballat*, and also allowed *Tobiah* (*Τωβίας*, *distinguished of the Lord*), a kinsman of *Sanballat*, an apartment in the Temple. *Nehemiah*,

552. *Who laid the foundation of the Second Temple? Who offered their assistance to the Jews to rebuild the Temple? Was it accepted? What interruption did they offer in consequence? What was the cause of hatred between the Samaritans and the Jews? How did they behave to the Jews?* 553. *Who was Sanballat, and on*

on his return, discovering, this improper proceeding ejected *Tobiah*; and not only suspended *Manasseh* from his office, but compelled him to quit the city. *Manasseh* immediately repaired to his father-in-law *Sanballat*, and detailed the misfortunes that followed from his retaining his daughter. *Sanballat*, in order to support his son-in-law, soon after obtained permission from *Darius Nothus* in the 15th year of his reign (B. C. 410.), to build a temple on *Mount Gerizim*, where *Manasseh* might perform his priestly functions.—(*Prideaux*). Some authors make *Alexander the Great* to be the consenting monarch, and that the temple was built about B. C. 332.—After this event, greater and more frequent contentions arose as to the proper place for Divine Worship; the Samaritans advocating *Mount Gerizim*, and the Jews, the Temple at *Jerusalem*. From these causes the Jews were inflamed with the most rancorous hatred against their neighbours, which ever after existed between them: and which even exceeded their detestation of the Gentiles; for they would indeed have ‘no dealings with the Samaritans.’ *John* iv. 9.

554. The Temple completed.—Soon after the accession of *DARIUS HYSTASPES*, the inspired prophets *Haggai* and *Zechariah* in 520. B. C. successfully urged the Jews to resume their work. They were threatened with interruption from *Tatnai* the Persian governor of the district; but *Darius*, looking into the matter, confirmed the edict of *Cyrus*, and effectively promoted the completion of the Temple (*Ezra* vi.) B. C. 519. During 15 years the work stood still; however, after many delays and obstructions, *Zerubbabel* and *Jeshua* roused by these prophets pushed on the work, and the Temple was at last completed in the 6th or 7th year of *Darius*, 515. B. C., 21 years, after it had been begun; although but a little more than 4 years, perhaps, were occupied in the erection: and 73 years after the complete destruction of the kingdom of *Judah*.

555. Kings of Persia.—The successors of *Cyrus*

what occasion is his name mentioned? Where did the Samaritans worship? Who was their first high-priest? 554. What period elapsed between the destruction of the kingdom of *Judah*, and the rebuilding of the Temple? When was the Second Temple built? 555. Who were the successors of *Cyrus* on the throne of Persia bearing upon Scripture History?

on the throne of Persia, bearing on Scripture History, and the years they reigned, were as follow.—

Began to reign B. C.	Reigned years.
559 Cyrus* (<i>Dan. x. Ezra i.</i>)	30
529 Cambyzes (<i>Ahasuerus, Ezra iv. 6.</i>) ...	7
522 Smerdis (<i>Artaxerxes, Ezra iv. 7—23.</i>)	7 months.
521 Darius Hystaspes (<i>Ezra iv. 24. vi.</i>) ...	36
485 Xerxes I.....	20
465 Artabanus	7 months.
Artaxerxes Longimanus (<i>Ezra vii.</i> <i>Neh. ii. Ahasuerus, Esther</i>)	40
425 Xerxes II.	2 months.
Sogdianus	7 months.
424 Darius Nothus	19
405 Artaxerxes Mnemon	46
359 Ochus	21
338 Arses	2
336 Darius Codomanus	5
331 Conquered by <i>Alexander the Great.</i>	

Blair's Chron. Tables by Sir Henry Ellis.

556. The Dedication. — At the feast of the Dedication, offerings were made for the Twelve Tribes, whence it is probable some of *all* the tribes returned: but the greater number being of the Tribe of Judah, the Israelites from this period were called *Judæi*, or *Jews*, and their country *Judæa*. Among them returned also the prophets *Haggai*, and *Zechariah*, sent by God to urge on and encourage the rebuilding of the Temple: their names have been already mentioned: *Ezra v. 1, 2.*—and this Book particularly illustrates the writings of the Prophets. At this part of *Ezra* (between *chs. vi.* and *vii.*), the Book of *Esther* may be introduced.

556. What were the Israelites, and the country called after their return from captivity? and why? *What prophets left Babylon with Zerubbabel on the release of the Jews from captivity, and encouraged them in rebuilding the Temple?*

* From *Prideaux* we have

B. C.	Reigned years.
709 Deioces (<i>Arphaxad, Judith i. 1.</i>)	53
656 Phraortes	23
684 Cyaxares I.	40
504 Astyages (<i>Ahasuerus, Dan. ix. 1.</i>)	35
500 Cyaxares II. (<i>Darius the Mede, Dan. vi. ix. xi.</i>)	23
587 Cyrus (<i>Dan. x. Ezra i.</i>)	7
580 Cambyzes (<i>Ahasuerus, Ezra iv. 6.</i>)	7

557. *Progress of the Temple.*—Thus did *Cyrus*, king of Persia, issue a decree for the rebuilding of Jerusalem, and of the Temple, and for the return of the Jews (*Ezra* i. 1.); his successor *Ahasuerus* (Cambyses), checked their progress by issuing a decree for stopping the building of the Temple, and the repair of the city, (iv. 6—21.): but *Darius*, who succeeded not long after, issued his decree for the advancement of the Temple. (vi. 1.) This king was followed by his son, *Xerxes* I. B.C. 485.; who was assassinated by *Artabanus* his general in 465. B.C. This usurper did not occupy the throne more than 7 months, when he was removed by *Artaxerxes Longimanus*, the third son of Xerxes. B.C. 465. This prince issued forth a decree for the beautifying of the Temple, and setting things in order according to the Jewish law. B.C. 459. (vii. 13—27.) He also on an appeal of Zerubbabel, Ananias, and Mordecai, compelled the Samaritans to pay the usual tribute to the Jews, which they had resisted on the completion of the works. From this last decree Prideaux considers the 70 weeks of Daniel are to be computed (see *par.* 546.)

558. *Ezra appointed.*—*Artaxerxes Longimanus*, who is known in Scripture under the name of *Ahasuerus* (*Ἀσσοῦνπος*),* after becoming established upon the throne, in the 3rd year of his reign repudiated his queen *Vashti*, because she refused to appear in her royal apparel at a national banquet given by the king. This ultimately led to the election of *Esther*, one of the Jewish captives, to supply her place; which occurred about the seventh year of this reign, 457. B.C. About the same period the pious *Ezra* was appointed governor of Jerusalem, and received marked tokens of favour from the King and court in promotion of the restoration of the Jewish polity. Numbers of his countrymen (about 6000) accompanied him into Judæa; and he was invested with power to demand supplies in aid of his

557. *By what kings of Persia were the three decrees issued in favor of the Jews? To what did these decrees severally refer? From which are the 70 weeks of Daniel to be reckoned?* 558. Who was appointed governor of the Jews? *By what name is Ahasuerus known in profane History?*

* *Ahasuerus* seems to have been a title common to many kings of Persia; in *Ezra* iv. 6., it refers to CAMBYSSES (*Usher.*)—*Jennings.* And in *Daniel* ix. 1. to ASTAGES the father of DARIUS the Mede: and in *Esther* to ARTAXERXES LONGIMANUS, (l. 11.)

mission from the Syrian governors; and with authority to appoint judges, and magistrates; as well as to have full executive control. After a journey of 4 months *Ezra* arrived in Jerusalem (B. C. 458.); and at once deposited in the hands of the principal priests, the contributions, and the vessels he had brought from Babylon for the Temple: he also exhibited his credentials to the officers in Jerusalem and to the governors in Syria. (*Ezra* vii. viii.)

559. *Ezra* resigned. — *Ezra* proceeded to effect many reforms, amongst which was putting a stop to marriages with Gentile women in violation of the Mosaic Law: and which would naturally lead to the introduction of idolatry. When reading the 'Book of the Law' to the people he found therein, 'that the children of Israel should dwell in booths, in the feast of the seventh month.' (*Neh.* viii. 14.) The *Feast of Tabernacles* was therefore revived by *Ezra*, 'for since the days of Joshua the son of Nun, unto that day had not the children of Israel done so;' (*Ezra* ix. x.; *Neh.* viii. 17.); i. e. so religiously and joyfully: for mention is made of its observance in 1 *Kings* viii. 2. 65; 2 *Chron.* vii. 9; *Ezra* iii. 4. At last, he resigned his office, after holding it 12 years; and applied himself to correcting the Canon of Scripture, and providing for the Worship of God in its original purity: but whether he returned to Babylon or not, is not known. He was succeeded by *Nehemiah*. (455. B. C.)

NEHEMIAH.

3558. A. M.

446. B. C.

560. THIS Book is a history of the government of *Nehemiah*, and a continuation of the history in the Book of *Ezra*. In the Latin and Greek Bibles it is called the *Second Book of Ezra*, (or *Esdras*). It was undoubtedly written by *Nehemiah*; and embraces a period of about 36 years, at the end of which time the Scripture History

559. How long did *Ezra* hold his office, and by whom was he succeeded? *What festival was revived by Ezra?*
 560. *What is contained in the Book of Nehemiah?*
 What period does it embrace? What period is embraced from the book of *Joshua* to *Nehemiah*?

closes. Wherefore from the Book of Joshua, or death of Moses, 1451. B. C. to the reformation effected by *Nehemiah*, is comprised a period of 1031 years.

561. *Nehemiah* (*Nεεμίας*, *comfort of the Lord*), was the son of Hachaliah (*Χελχία*, *brilliant of the Lord*), of the tribe of Judah, and was born at Babylon during the Captivity. He held the office of Cup-bearer, termed in Scripture *Tirshatha*, (a word meaning also a *governor*), to ARTAXERXES LONGIMANUS, king of Persia. Having heard of the miserable and desolate condition of the city, and sepulchres of his fathers, his melancholy so struck the attention of his royal master, that he obtained permission of *Artaxerxes* to go to Jerusalem, and rebuild its walls, its towers, and its gates. The King not only granted his request, but by a decree made him a governor of Judæa, appointed him a military escort, and gave him authority to obtain materials for this undertaking. (*Neh.* ii. 1—7.) 446. B. C. It is from this decree, that the 70 weeks of *Daniel* are thought to be computed; when 'the street shall be built again, and the wall even in troublous times,' (*Dan.* ix. 25—7.). This was in the 20th year of the reign of *Artaxerxes*; (but Prideaux dates it the 7th year of his reign, viz. B. C. 459.). This *Nehemiah*, must not be confounded with another *Nehemiah*, who came from Babylon with Zerubbabel.

562. *Reforms.*—On his arrival in Judæa, *Nehemiah* produced his credentials to the authorities, and proceeded at once to carry out his purpose. He made a secret inspection of Jerusalem, and immediately exhorted the Jews to set about repairing the walls, and gates of the city. Their enemies, the *Samaritans*, instigated by Sannaballat (*Σαναβαλλάτ*, *disguised hate*), Tobiah (*Τωβίας*, *distinguished of the Lord*), and Geshem (*Γησαμ*, *rain*), adopted every stratagem to defeat their intentions; but *Nehemiah* ordered part of his people to stand to their

561. *Who was Nehemiah; of what tribe was he; and what office did he hold in the Persian court? When did he live? What request did Nehemiah make of the king of Persia? What was the object of his mission? Show how this period corresponds with the time predicted by Daniel in his prophecy of the 70 weeks.* 562. *What circumstances attended the accomplishment of his design? What proportion of the people were to dwell in Jerusalem? What reforms did Nehemiah effect? How long was he governor of Judæa?*

arms behind the walls, and the workmen also to keep their weapons near them, so that they might be ready for any emergency; the watchfulness of the Jews, and the caution of *Nehemiah*, frustrated their enemies' designs, and after fifty-two days the walls and towers were completed. *Nehemiah* then with solemn services dedicated the whole to God. He next appointed Hanani and Hananiah to the government of the city, directed the rulers of the people to reside in Jerusalem, and that the rest of the population should cast lots in order to fix on one in every ten to dwell in the holy city; while the remaining nine were to occupy the towns. (*Neh.* xii. 27—43.). He also effected many civil and religious improvements: and the following salutary reforms:—(1) He crushed the *tyranny* of the great over the poor; whose lands had been mortgaged, and their children sold to servitude, by reproofing their usury, and oppression, and enforcing restitution; requiring them also to covenant to walk according to God's Laws:—(2) He dissolved the *marriages* of the Jews with heathen women, whom he expelled from the country.—(3) Enjoined a strict observance of the *Sabbath*; forbidding on that day all buying and selling.—(4) also the observance of the *Sabbatical year*, and remittance of all debts therein.—(5) and the annual *payment* of a third of a shekel for the service of the Temple.—(6) The *first fruits* of the ground, of their sons, and of their cattle were to be brought to the House of God.—(7) And *Tithe* of all the produce of the land was to be given to the Priests and Levites. (*Neh.* x. 29—37.). After being governor about 12 years, *Nehemiah* returned, as he had promised, to the court of Persia. (B. C. 445—433.).

563. *Nehemiah's last days.*—In the course of a few years *Nehemiah* revisited Jerusalem, and resumed his work of reformation; correcting also the irregularities and abuses that had crept in during his absence. He began (1) by dispossessing *Eliashib*, the high-priest, and his kinsman *Tobiah* the Ammonite, of the chamber they had profanely appropriated to their residence within the precincts of the Temple, (see *par.* 553.): (2) he next prohibited all desecration of the *Sabbath*, into which the people had grossly relapsed by threshing corn, pressing their wine and oil, buying and selling, and carrying burdens.—(3) He enforced the punctual payment of the

563. *What irregularities happened at Jerusalem during Nehemiah's absence?*

Tithes;—(4) and enjoined on the Priests and Levites a regular performance of the Services of the Temple:—(5) and repeated his injunction against marriages with strange women. With these reforms the history of this period closes: and *Nehemiah* soon after died, having governed Judæa about 25 or 30 years. 3584. A. M. 420. B. C. (*Neh.* xiii.) About this time (420. B. C.) the prophet *Malachi* exercised his ministerial functions; and gave great strength and efficiency to the injunctions of *Nehemiah*, by reproving the priests and people for their scandalous lives.

564. **His writings.**—*Nehemiah* is thought to have written memoirs of his government, (2 *Macc.* ii. 13.), from which this Book is said to be extracted; and likewise to have assisted *Ezra* in the revisal of the Canon of Scripture.

565. **The Historical Scriptures end.**—The SCRIPTURE HISTORY closes with this Book, recourse therefore must be had to the Books of the *Maccabees*, and to *Josephus*, for the particulars of the Jewish history from B. C. 420. to the destruction of Jerusalem by the Romans. A. D. 70. (See *postea*).

566. **Judæa, a province of Persia.**—JUDÆA continued subject to the kings of Persia about 200 years; the *High-priest* holding the chief authority under the governors of Syria, in which jurisdiction it was henceforth included.

ESTHER.

3544. A. M.

about 460. B. C.

567. **THE Book of Esther** contains the history of a Jewish captive of that name, who was raised by

564. *Give some account of his writings?* 565. *What prophet lived at this time, and assisted Nehemiah in his labours? At what year B. C. does the Scripture History end? To what Books must recourse be had for further particulars of the Jewish History?* 566. *How was Judæa governed after the death of Nehemiah?* 567. *What history is comprised in the Book of Esther? What period of time does it embrace?*

marriage with *Ahasuerus* (ARTAXERXES LONGIMANUS) to the throne of Persia. The author of it is not known, and it embraces a period of about 20 years, coming in between the 6th, and 7th chapters of the *Book of Ezra*.

568. Its contents.—In this book are detailed—the elevation of *Esther* to the throne, and the discovery by *Mordecai* of a plot against the monarch; the promotion of *Haman*, and his designs against the Jews; the affliction of the Jewish people; the conduct of *Esther*, who undertook their cause, defeated *Haman's* plot, and procured his death; the advancement of *Mordecai*, and the deliverance of the Jews; the destruction of the enemies of the Jews, and of *Haman's* sons; the institution of the *Feast of Purim*; the honor and glory of *Ahasuerus*; and promotion of *Mordecai*.

569. *Ahasuerus*.—There is much controversy respecting the person of *Ahasuerus*, and the time in which he flourished:—

1. Some authors consider him to be *Cyaxares*. B. C. 634.

2. Jennings, Jahn, and Spanheim, consider him to be *Cambyses*, who reigned B. C. 529.

3. Usher considers him to be *Darius Hystaspes*. B. C. 521.

4. Scaliger considers him to be *Xerxes*. B. C. 485.

5. Prideaux, and Josephus consider him to be *Artaxerxes Longimanus*. B. C. 465.

6. Others consider him to be *Darius Nothus*. B. C. 424.

7. Others, his successor, *Artaxerxes Mnemon*. B. C. 405.

8. While *Jacobus Capellus* (in his *Historia Sacra et Exotica*), proves him to be none of these, but the next, *Ochus* (B. C. 359.), whose Persian name, he says, was *Achasch*, to which add the surname *Verosch*, hence *Achasch-verosch*, translated by the Greek, Ἀσσοῦνπος, *Ahasuerus*, (See par. 555.)

570. *Esther* (Ἑσθηρ, *star*), or according to her Hebrew name *Hadassah*, was of the tribe of Benjamin, and daughter of *Abihail* (Ἀβιχαὶλ, *father of strength*.) Her parents dying during her early years, she was brought

568. Give an abstract of the *Book of Esther*. 569. What is the name of *Ahasuerus* in profane history? and when did he flourish? 570. By whom was *Esther* brought up?

up under the care of her cousin, *Mordecai* (Μαρδοχαῖος, *worshipper of Mars*), her father's nephew, (some say her *uncle*); and when *Ahasuerus* had divorced *Vashti* (Ἀστί, *beautiful woman*), in the third year of his reign, (B. C. 462.) two years after he made *Esther* his concubine, and in the second year following the Persian monarch married *ESTHER*, and made her his queen. B. C. 458. *Vashti*, it seems, at some extraordinary festival held at Shushan, had refused the request of *Ahasuerus*, to appear before the assembly dressed in her royal apparel for the Princes of the kingdom to admire her beauty. The king offended with this disobedience, deposed her.

571. *Haman's revenge.*—*Haman* (Ἑμάν, *alone*), the prime minister and favourite of *AHASUERUS*, not receiving the accustomed obeisance from *Mordecai*, burned with indignation against him, and determined to procure the destruction of all the Jews in Persia. He artfully obtained from the King, by pledging himself to pay into the royal treasury 10,000 talents of silver, a decree granting him permission to exterminate the whole race on a certain day. *AHASUERUS* was probably not then aware of *Esther's* Jewish extraction. *Haman* also in his revengeful zeal prepared a lofty gallows for the hanging of *Mordecai*. The Queen hearing of these proceedings from her kinsman appointed a fast, and at the risk of her life interceded with the King for her country-people. The King becoming that evening oppressed with lowness of spirits, directed the Chronicles of the Kingdom to be read to him; and his attention was soon drawn to the recital of the conspiracy of the two chamberlains, which had been frustrated by the discovery of *Mordecai*, whose service in this matter had not yet been requited. On the following morning *Haman*, to his chagrin, was commanded to clothe *Mordecai* in royal apparel, and lead him on horseback through the city; proclaiming—'Thus 'shall it be done unto the man whom the King delighteth 'to honour.' Immediately after this, at a banquet to which *Esther* had invited the King and *Haman*, she begged for her own life and that of her people, and then denounced *Haman's* treacherous purpose. *Ahasuerus* yielded to *Esther's* request, and immediately ordered that *Haman* should be hanged on the very gallows he had prepared for *Mordecai*, and his sons with him;

and that *Mordecai* should be advanced in his place. But as the decree could not be rescinded, since it was part of 'the law of the Medes and Persians which altereth not:' another edict was issued granting the Jews permission for two days to take up arms to defend themselves: the result was that in the conflict the Jews slew 75,800 Persians. This occurred in the 12th year of the king's reign, and five years after Ezra's appointment. During the remainder of this reign the Jews were treated with especial favour.

572. *Feast of Purim*.—In commemoration of the deliverance of the Jews from the machinations of *Haman*, the Amalekite, who had procured an edict from ARTAXERXES to extirpate them, the *Feast of Purim*, or of *Lots*, was celebrated annually on the 14th and 15th of the month Adar (February), (*Esth.* iii.—ix.): because *Haman* by the casting of *lots*, called *Purim*, from *Pur* a lot, had decided on this day. On this occasion all Jews of every age and sex, who were able, were required to be in attendance at their Synagogues, and join in the reading of the Book of Esther, from a roll containing this Book alone. What particular sacrifices were offered at the Temple is not known: but after the reading, good cheer and mirth were indulged in at their own houses. The exact date of this transaction is uncertain, depending upon whom the AHASUERUS was. Many authors fix it at 509. B. C.: and many, at 453. B. C.

573. *Mordecai* was the son of *Jair* (*Iaîp*, *he will enlighten*), of the race of *Saul*, and a chief of the tribe of Benjamin; he was carried to Babylon by *Nebuchadnezzar* with *Jehoiachin*, king of Judah: after which he settled at *Shushan*. He adopted his cousin *Hadassah* (*Esther*), bringing her up as his own daughter; and on her becoming Queen of Persia, he made repeated visits to the palace to enquire after her health, and happiness. During one of these visits he discovered a conspiracy formed by two eunuchs, to kill the King. His service was registered, but not then rewarded: refusing, however, to honour the

How did he plot their destruction? How was the plot frustrated? What was his end? 572. What was the occasion and date of the Feast of Purim? What is the signification of the word Purim? 573. Who was Mordecai?

haughty *Haman*, the royal favourite procured a decree against the whole Jewish population. *Mordecai*, and *Esther* frustrated the plot, which ended in the death of *Haman*, and his sons, by hanging on the very gallows he had prepared for *Mordecai*; and *Mordecai* himself was advanced to high honour and dignity. He subsequently went to Jerusalem, and nothing further is known of him. (*Ezra* ii. 2; *Neh.* vii. 7.).

POETICAL BOOKS.

574. THE Poetical Books are so called because they are generally composed in measured periods, and have the characteristic features of Hebrew poetry: they comprise the *five* books of

JOB, PSALMS, PROVERBS, ECCLESIASTES,
SOLOMON'S SONG.

JOB.

575. THE Book of Job is supposed to have been written by Job himself, and subsequently transcribed by Moses: it describes the early prosperity of that venerable patriarch: his unequalled patience under the various calamities and afflictions that successively followed; and records also his ultimate restoration to better circumstances.

576. The *Æra* of Job. — JOB (Ἰώβ, *the persecuted*), is said to have lived prior to, or about the time of Moses, B. C. 1520. Many consider him to be the same with *Jobab* the son of Joktan, the brother of Peleg, and consequently grandson of Eber. Others affirm that he is descended from *Uz* (Oŭz, *counsellor*), the son of Nahor (Ναχῶρ, *snorting*), the brother of Abraham. The actual

574. Why are certain of the Books called Poetical Books? 575. Who wrote the Book of Job, and what does it record? 576. Who was Job? At what time

time of *Job's* existence is a matter of great obscurity. The balance of authority is in favour of his antiquity. *Origen* makes him 'more ancient than Moses himself' (*ἀρχαιότερος καὶ Μωυσέως αὐτοῦ* — lib. 1. con. *Celsus*.) *Eusebius* places him two whole ages before Moses. — (*Dem. Evan.* i. c. 6.). Many of the Hebrew writers, according to Mr. Selden (*De Jure Nat.* vii. 11.) make him contemporary with Isaac, and Jacob. He is thought by Dr. Hales to have lived about 184 years before the time of Abraham, between 2650. B. C. and 2250. B. C., and to have dwelt in *Uz*, or *Idumæa*, in the *Ausitis* (the *Æsitæ* of Ptolemy) on the borders of Arabia and Egypt. That he was a real character is sufficiently testified by the prophet *Ezekiel* (xiv. 14.) and by *St James* the Apostle (ch. v. 11.). There is also a question as to his progenitor *Uz*: some authors considering *Uz* to be (1) grandson of *Seir*, the Horite. (*Gen.* xxxvi. 20, 21. 28.); others, that (2) *Uz* was the son of *Aram*, and the grandson of *Shem*: and others, that (3) he was the son of *Nahor*, and grandson of *Terah*. In the Old Latin Vulgate there is a quotation taken from the Syriac, which says, that *Job*, called also *Jobab*, dwelt in the *Ausitis*, and was the son of *Zerah*, of the posterity of *Esau*, and a native of *Bozrah*; and therefore contemporary with *Moses*, which according to *Calmet* is acknowledged by the Greek and Latin fathers. *Dr. Kennicott* traces a similar genealogy.—thus

From Calmet.		From Dr. Kennicott.	
Abraham		Abraham	
Isaac		Isaac	
Jacob	Esau	Jacob	Esau
Levi	Reuel	Levi	Eliphaz
Amram	Zerah	Kohath	Teman
Moses	Jobab	Amram Job, Eliphaz	
1 Chron. i. 35—44.		Moses	(the Temanite.)

577. **His Life, and Trials.** — *Job* was probably the great exemplar of piety, and teacher of righteousness between the times of *Noah* and *Abraham*; about 400 years after the *dispersion* at *Babel*. He was possessed of considerable riches both in cattle and slaves, and

and where is *Job* supposed to have lived? Who testify to his existence? 577. How far was *Satan* permitted to try *Job*?

had a numerous family. When about 60 years of age, (or according to the *Septuagint*, 260 years), and his 7 sons had been all married and settled in life, it pleased the Almighty in order to try his faith in the existence and providence of God to permit Satan to exercise his malice, and afflict him: saying, 'behold all that he hath is in thy power; only upon himself put forth not thine hand.' (*Job* i. 12.) *First*, a company of Sabæans came and took away his oxen, and asses, and slew all his servants, one only escaping to tell the tale, (*ib.* 15.) *Secondly*, while that servant was relating the calamity, another from elsewhere came, saying, that fire from heaven had destroyed all his sheep, and those that tended them, himself alone escaping. (*ib.* 16.) *Thirdly*, another came, saying, that the Chaldæans have taken away the camels, and killed all the servants, himself alone escaping. (*ib.* 17.) *Fourthly*, another came, saying, 'while thy sons and thy daughters were 'eating and drinking,' a violent wind blew down the house, and crushed them beneath its ruins. (*ib.* 19.) *Job* humbly submitting to the will of God exclaimed 'the Lord gave, and the Lord hath taken away; blessed 'be the name of the Lord.' (*ib.* 21.). Satan was suffered to try *Job* further, and to afflict his person, 'but, save his life.' The Devil now smote him with a dreadful disease,—'with sore boils from the sole of his foot unto 'his crown.' (*ib.* ii. 7.). His wife prompted him to 'curse 'God and die; but *Job* answered 'shall we receive good 'at the hand of God, and shall we not receive evil.' (*ib.* 9, 10.)

578. **His three friends.**—During these afflictions, three friends of *Job* came to visit him, and express their sympathy and condolence:—*Eliphaz* ('Ελιφάς, *God is fine gold*), the Temanite, (of Θαιμὰν, *southern quarter*), *Bildad* (Βαλδὰδ, *son of contention*), the Shuthite (of Σούρ, *wealth*), and *Zophar* (Σωφάρ, *a cruise*), the Naamathite (*Naaμᾶ, pleasantness*); there was also (*Elihu* ('Ελιοῦ, *God the Lord*), the Buzite (of Βαυξ, *contempt*). These were so struck with his sufferings and misfortunes, that while watching him for 7 days and nights they could not give utterance to their feelings in a single word, but appeared dumb-founded; at length they came to the conclusion that *Job* had been guilty of some great impiety,

578. *Who were the three friends that came to comfort Job? What sacrifice did God require of his three friends? What children had Job after his affliction?*

and was judicially suffering according to his demerits; and therefore added their reproaches to his trials. *Job* warmly defended himself, but was soon interrupted by *Elihu*, the Buzite, who rebuked both him and his three friends for passing judgment upon the dealings and providence of God. Jehovah now addressed *Job* in a whirlwind, and convicted him of ignorance of the Divine purposes, by his want of knowledge of the works of the Creation. *Job* then humbled himself, and repented in dust and ashes. (*ib.* xxxii—xli.). The Almighty in condemnation of the judgment of *Job*'s friends, required of them an expiatory sacrifice:—‘Take unto you now seven ‘bullocks, and seven rams, and go to my servant *Job*, and ‘offer up for yourselves a burnt-offering; and my servant ‘*Job* shall pray for you.’ (*ib.* xlii. 8.) To *Job* the Lord now ‘gave twice as much as he had before.’ And ‘he ‘had also seven sons, and three daughters.’ (*ib.* 10. 13.).

579. His character. — *JOB* was a truly good and pious man, and not only endeavoured to bring up his children in the fear of the Lord; but was ever anxious for their eternal salvation, as may be proved from the following fact—His family were in the habit of feasting together ‘in their houses, every one his day.....and when ‘the days of their feasting were gone about, *Job* sent and ‘sanctified them, and rose up early in the morning, and ‘offered burnt-offerings according to the number of them ‘all: for *Job* said, it may be that my sons have sinned, ‘and cursed God in their hearts. Thus did *Job* continually.’ *Job* i. 4, 5.

580. The Style and Doctrine. — The style of the Book of *Job* is in many parts sublime; and most learned men consider it as written in metre. It inculcates the great duty of submission to the will of God; and appears to have been designed to shew to future generations, that God often permits the best of men to be afflicted to prove their faith, patience, and humble resignation to His will: and that this world is not a perfect state of retribution for vice and virtue; but that the good and bad will receive their due in the world to come. *Job* uttered an important prophecy in respect of our Saviour, which showed his belief in the resurrection, and in the coming of the Messiah:—

579. *What steps did Job take for the salvation of his children?* 580. What is the style and design of the Book of *Job*? *What remarkable prophecy did he utter, regarding the Messiah?*

‘For I know that my Redeemer liveth, and that he
‘shall stand at the latter day upon the earth.’ *Job* xix. 25.

PSALMS.

581. **THE Book of Psalms** is a collection of Hymns, and sacred Songs, the most important of which were chiefly composed by **David**; whence they have acquired the appellation of the “*Psalms of David*,” and he himself is known as the ‘Royal Psalmist.’ Who the several authors were, and the precise occasion for which each Psalm was composed, cannot now be accurately ascertained; they form a kind of epitome of the Bible, and are full of inspiration, and prophecy; prayer, and thanksgiving; and their sacredness is established by our Saviour, and His apostles.

582. **Their Division.**—The *Psalms* are 150 in number, and have been usually divided into *five* portions, or books; they were collected together at different times; and were finally included in one Canon by Ezra; and so acknowledged by our Saviour (*Luke* xxiv. 44.).

Book I. begins with Psalm i.—

Book II. with Psalm xlii.—

Book III. with Psalm lxxiii.—

Book IV. with Psalm xc.—

Book V. with Psalm cvii.

The first four Books terminate with ‘**AMEN**,’ and the last with ‘*Hallelujah*.’

583. **Their Subjects.**—According to their *subjects*, the **PSALMS** have been classed into

I. HISTORICAL.

Psalms 78. 105. 106.

II. INSTRUCTIVE.

Human Life, vanity of, *Psalms* 39. 49. 90.

Humility, Psalm 131.

581. Describe the Book of Psalms. 582. How have the Psalms been classed? 583. Specify their subjects.

Good, and bad men, their characters, and circumstances,
Psalms, 1. 5. 7. 9. 10. 11. 12. 14. 15. 17. 24. 25. 32. 34. 36.
37. 50. 52. 53. 58. 72. 75. 84. 91. 92. 94. 112. 119.
121. 125. 127. 128. 133.

Law of God, excellence of, Psalm 19. 119.

Magistrates, advice to, Psalm 82. 101.

III. PRAISE.

Acknowledging *God's mercy*, and *Providential care*,
Psalm 23. 34. 36. 91. 100. 103. 107. 117. 121. 145. 146.

Exhibiting *His Divine perfections*, Psalm 8. 19. 24. 29. 33.
47. 50. 65. 66. 76. 77. 93. 95. 96. 97. 99. 104. 111. 113.
114. 115. 134. 139. 147. 148. 150.

IV. PRAYER.

In *affliction*, and *dejection*, Psalm 13. 22. 69. 77. 88. 143.

In *affliction*, and *trouble*, Psalm 4. 5. 11. 28. 41. 55. 59. 64.
70. 109. 120. 140. 141. 148.

Affliction, *Confidence* in God under, Psalm 3. 16. 27. 31.
54. 56. 57. 61. 62. 71. 86.

For *Divine help* in consideration of one's own integrity,
Psalm 7. 17. 26. 35.

Of *Intercession*, Psalm 20. 67. 122. 132. 144.

For *Pardon*, Psalm 6. 25. 38. 51. 130.

PENITENTIAL, Psalm 6. 22. 38. 51. 102. 130. 143.

Religious Worship, when deprived of, Psalm 42. 43. 63. 84.

Trouble, when God's people are in, Psalm 44. 60. 74. 79.
80. 83. 89. 94. 102. 123. 137.

V. PROPHETICAL.

Of the *Future*, Psalm 2. 16. 22. 40. 45. 68. 72. 87. 110. 118.

VI. THANKSGIVING.

For *Mercies* to Individuals, Psalm 9. 18. 22. 30. 34. 40. 75.
103. 108. 116. 118. 138. 144.

For *Mercies* to the Israelites, Psalm 46. 48. 65. 66. 68. 76.
81. 85. 98. 105. 124. 126. 129. 135. 136. 149.

584. **The Authors.**—The several *authors* of the
Psalms have been considered by learned men to have
been

Adam, of Psalm xcii. (some say it is *anonymous*.)

Melchizedec, of Psalm cix. (some say *David*).

Moses, of Psalms xc. to xcix.

Asaph, a Levite, and chief of David's choir, (1 *Chron.* vi. 39; xvi. 4, 5; xxv. 2. 9.) of Psalms l. lxxiii. to lxxxiii.

DAVID is considered the author of 71 Psalms to which his name is inscribed; Calmet says of 72; the Septuagint says of 82.

Ethan, the Ezrahite, a son of Zerah, of the tribe of Judah (1 *Chron.* ii. 6.) of Psalm lxxxix.

Heman, the Ezrahite, also a son of Zerah, of Psalm lxxxviii.

Jeduthun, a director of Music in the Tabernacle (1 *Chron.* xxv. 1.), of Psalms xxxix. lxii. lxxvii.

Solomon, of Psalms lxxii. cxxvii.

Sons of Korah, of Psalms xlii. to xlix; and lxxxiv. to lxxxviii.

In addition to these are 30 *Anonymous* Psalms, of which, however, Psalm lxiv. has been ascribed to *Jeremiah* and *Ezekiel*; Psalm cxi. and cxlv. to *Haggai* and *Zechariah*; and Psalm cxxxvi. *Jeremiah*.

585. The Inscriptions and Titles of several of the **PSALMS** have been thus explained:—

Aijeleth Shahar, (Psalm 22.) is an expression implying "The hind of the morning," wherein David represents himself as a *hind* persecuted by the hunters.

Alamoth (Psalm 46.) a musical instrument, or some particular tune: (see 1 *Chron.* xv. 20.).

Al-taschith, "thou shalt not destroy him," or "destroy him not?" a command said to have been given by David to his followers, when Saul was in his power. (Psalm 57. 58. 59. 75.). Some authors think it was the beginning of some song to the tune of which these Psalms were to be sung.

Gittith, "wine presses." (Psalm 81. 84.). Either a musical instrument from Gath; or a peculiar air sung during the festivity of the vintage; or songs of triumph upon killing Goliath of Gath.

Hallelujah, "Praise the Lord." (Psalm 106. 111. 146—150.) The first word of these Psalms of Praise.

Higgaion, a musical term or note denoting attention, or meditation. Psalm ix. 16.

Joneth-elem-rechokim, "The dumb in distant places." (Psalm 56.). Composed when David was hiding from the wrath of Saul.

585. Describe the Inscriptions, and Titles of the **Psalms**.

Mahalath (Psalm 53. 88.), a hollow instrument, as the flute or pipe, or a kind of dance.

Mahalath Leannoth (Psalm 88.), a kind of responsive tune, to be sung *interchangeably*.

Maschil, "instructive." (Psalm 32. 42. 44. 45. 52. 53—55. 74. 78. 88. 89. 142.): a title given to those Psalms which convey *instruction*.

Michtam, "golden." (Psalm 16. 56. 57—60.). 'More precious than a jewel,' and applied to such Psalms as are thought to have been written in letters of gold from their superior excellence, and hung up in the Sanctuary.

Mismor, signifies "Psalms," and is applied to forty-four.

Mismor Shir signifies "Psalm-songs." (Psalm 31. 65. 67. 68. 75. 77. 112.).

Muthlabben, or *Almuth La Ben*. (Psalm 9.) *Almuth* implies "virgins," and may mean a chorus of virgins under their precentor *La Ben*, that is, "*to Ben*" or *Benaiah*. (See 1 *Chron.* xv. 18. 20.). Some suppose from the subject of the Psalm, that *Almuth* means "upon the death," and *Labben* "a son or illustrious person," referring to Goliath.

Neginah (Psalm 61.). a musical instrument, probably the *Neginoth*.

Neginoth (Psalm 4. 6. 54. 55. 67. 76.), a stringed instrument played with the hands.

Nehiloth (Psalm 5.) a wind instrument, like the organ; or some say like the flute.

Selah (see *below*).

Shahar, see *Aijelet*.

Sheminith (Psalm 6, 12.), a harp of eight strings.

Shiggaion (Psalm 7.) a kind of elegy, composed while David was fugitive; or, according to some, a wandering song.

Shir (Psalm 46.) a song.

Shir Mismor, (Psalm 48. 66. 83. 88. 108.) a song-Psalm.

Shoshannim, (Psalm 45. 69.) "The Lilies," a kind of moral Psalms. According to some, it means an instrument of six strings.

Shoshan-eduth (Psalm 60.). "The Lily of the Testimony;" or, according to others, a thanksgiving to be sung on an instrument of six strings.

Shoshannim-eduth (Psalm 80.), "Lilies of the Testimony;"—a plural form of the last.

Song of Degrees, "*Shir-Hammachaloth*" a title given to fifteen Psalms, from Psalms 120 to 134. In Hebrew "*a song of Ascents*;" in Chaldee "*a Song sung upon the*

"*steps of the abyss.*" The appellation is said to have been derived from these Psalms having been sung when the Israelites *came up* (ascended) from the Babylonish Captivity. Some think they were so called from being sung on the steps of the Temple: some, from being sung in an *elevated* voice gradually rising to the last of these Psalms.

Tehillah (Psalm 145.), "Praise:" a Psalm of praise. The whole Book of Psalms has been called *Sepher Tehillim*, the "Book of Praises."

Thephilah (Psalm 17. 86. 90. 102.), "Prayers;" being Psalms of Prayer.

586. The word *Selah*, which occurs 70 times in the Psalms, has had various meanings assigned to it; and appears to relate to the music or the measure, or as marking the chorus. It is equivalent to our word *slow*: some make it mean '*for ever*'; others, '*amen*'; while others think it implies '*repeat*'; and some, that it denotes '*the end.*' This word will be found three times in the prophecy of Habakkuk.

PROVERBS.

587. THE Book of Proverbs was written by *Solomon*, the son of David, who wrote 'three thousand Proverbs'—'his Songs were a thousand and five;' and who 'spake of trees, from the cedar that is in Lebanon (*Αίβανος*), even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowls, and of creeping things, and of fishes.' They are supposed to have been gathered from the collection of 3000 that have been ascribed to him. They are the maxims of long experience, and their object is to inspire a deep reverence for God, a fear of his judgments, and an ardent love for wisdom and virtue; they are applicable to every individual, in their social as well as political position; and abound in precepts for the education of children, and for the government of families, cities, and states. 1 *Kings* iv. 32. 33.

586. What is the import of the word *Selah*. 587 Describe the Book of Proverbs. *Who wrote this Book? and with what object?* What does the Bible inform us of Solomon's writings?

ECCLESIASTES.

588. **THE Book of Ecclesiastes**, or the '*Preacher*,' was also written by *Solomon* towards the close of his brilliant career, and after his reformation from those evil practices to which he had been tempted by his idolatrous wives. It is a penitential discourse; and in it the writer endeavours from sad experience, to show the vanity of all secular pursuits, and the insufficiency of earthly enjoyment. The doctrine of a future retribution forms the great basis of this Book, and practical religion is its leading truth.

THE SONG OF SOLOMON.

589. **The Song of Solomon** is the last of the writings extant of that great man. It is thought to have been composed by *Solomon* on the celebration of his nuptials with the beautiful '*Shulamite*,' the daughter of Pharaoh, and who was the monarch's favourite wife. Some authors think he designed to render a ceremonial appointment descriptive of a spiritual concern; and, this Song is therefore considered a mystical allegory, shadowing the future intimate connexion between Christ and his Church, under the endearing relation of a bridegroom and his bride. (*Eph.* v. 23, 24. 32; *Rev.* xxi. 2. 9.). It is in seven parts, answering to the seven days of the Jewish Marriage-Feast, and is also called '*The Canticles*.'

PROPHETICAL BOOKS.

590. **The Prophetical Books** form the last portion into which the Bible is divided; and are so termed from consisting chiefly of predictions of future events, though

588. Describe the Book of Ecclesiastes. 589. The Song of Solomon. 590. What are the Prophetical Books and why so termed?

many Historical and Doctrinal passages lay interspersed. The authors of these Books are by way of eminence termed *Prophets*, that is, divinely inspired persons, raised up to be ministers of God's dispensation, and to foretell events to come.

591. *Their division.*—The *Prophetical Books* are sixteen in number, the '*Lamentations*' of Jeremiah being a kind of supplement to his predictions; they are usually divided into two classes, namely—the **Greater Prophets**, and the **Minor Prophets**; not from one class, possessing more authority than the other, but from the greater extent of their writings. The writings of the *Minor Prophets* are particularly valuable in throwing considerable light on the Historical portion of the Scriptures; especially during the reigns of the kings of Israel, and Judah; and the more so, because Profane History is silent in respect of the events of this period. They also record many most important predictions relative to the birth, death, and resurrection of our Saviour; the call of the Gentiles; abandonment of the Jews; the destruction of Jerusalem; and the dispensing with the ceremonies of the Mosaic Law

592. *Their order.*—The arrangement in the Bible does not accord with the order of time in which the *Prophets* uttered their predictions. The following table according to *Blair*, *Abp. Newcome*, and other eminent critics, will with considerable accuracy exhibit them in *three* distinct periods;

- 1st. Those *before* the Captivity;
- 2nd. Those *during* the Captivity;
- 3rd. Those *after* the Captivity.

591. *Into what classes are they divided, and why?*

592. What is their order? *What prophet lived before the Babylonish Captivity? and what kings of Israel and Judah were contemporary with each of them? What prophets lived during the Babylonish Captivity? What prophets lived after the return from the Babylonish Captivity? Name with some particulars the chief of the Prophets. Who were the earliest, and latest of the Prophets? When did they live, and what was the subject of their prophecies?*

I. BEFORE THE BABYLONISH CAPTIVITY.

(Those in capitals are the Greater Prophets.)

PROPHETS	B. C.	JUDAH	ISRAEL.
<i>Jonah</i>	{ from 856 } to 784 }	{ Jehu and Jehoahaz. (<i>Lloyd</i>) Joash & Jeroboam II. (<i>Blair</i>)	
<i>Amos</i>	{ from 810 } to 785 }	Uzziah,	{ Jeroboam II.
<i>Hosea</i>	{ from 810 } to 725 }	Uzziah, Jotham, Ahaz, 3rd of Hezekiah.	{ Jeroboam II.
ISAIAH	{ from 810 } to 698 }	Uzziah, Jotham, kiah, perhaps	Ahaz, Heze- Manasseh.
<i>Joel</i>	{ from 810 } to 660 }	Uzziah, or Manasseh.	
<i>Micah</i>	{ from 758 } to 699 }	Jotham, Ahaz, and Hezekiah,	{ Pekah, and Hoshea.
<i>Nahum</i>	{ from 720 } to 698 }	End of Hezekiah.	
<i>Zephaniah</i>	{ from 640 } to 609 }	Josiah.	
JEREMIAH	{ from 640 } to 586 }	13th of Josiah.	

II. DURING THE CAPTIVITY.

<i>Habakkuk</i>	{ from 612 } to 598 }	Jehoiakim, and to near the end of the Captivity.
DANIEL	{ from 606 } to 534 }	During all the Captivity.
<i>Obadiah</i>	{ from 588 } to 583 }	From the taking of Jerusalem to the destruction of the Edomites.
EZEKIEL	{ from 595 } to 536 }	During part of the Captivity.

III. AFTER THE CAPTIVITY.

<i>Haggai</i>	{ from 520 } to 518 }	After the return from Captivity.
<i>Zechariah</i>	{ from 520 } to 518 }	
<i>Malachi</i>	{ from 436 } to 420 }	

THE GREATER PROPHETS.

ISAIAH.

From 810. B. C. to 698. B. C.

593. THE prophet *Isaiah* ('Hsaías, *salvation of the Lord*), who is the author of this Book, prophesied during 'the days of *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*, kings 'of Judah;' he styles himself the son of *Amoz*, and was considered to be of royal blood. There is a tradition of his having been put to death by order of *Manasseh*, (*Heb. xi. 37.*) by being 'sawn asunder' with a wooden saw, about 698. B. C.; whence he would have prophesied 60 years. Some say he prophesied but 45 years.

594. The Evangelical Prophet. — So much more copiously, and more clearly than any other prophet, does *Isaiah* predict the MESSIAH, and characterize His kingdom, that he has been emphatically styled the '*Evangelical Prophet*;' his very name supports even the same character, for *Isaiah* denotes '*salvation of Jehovah*.' He is said to have written also a '*History of the Acts of king 'Uzziah*,' which has been lost. (2 *Chron. xxvi. 22.*)

595. His prophecies. — The chief prophecies of *Isaiah* are the *Captivities* of Israel, and of Judah (xxxix. 6, 7.); the ruin and desolation of *Assyria*, *Babylon*, *Tyre*, *Damascus*, *Egypt*, and other nations; (xiii. 19—22; xiv. 22—24; xlvii.). He threatens the destruction of *Syria*, and of *Israel*, for confederating against Judah; designating the former by its principal town, *Damascus*, and the latter by its chief tribe, *Ephraim* (vii. 1, 2. 18; xvii.); which was accomplished by the king of Assyria (viii. 4.) *Tiglath-pileser* (2 *Kings xv. 29.*) He gave encouragement to *Ahaz*, (*Isai. vii. 1.*) and *Hezekiah* (2 *Kings xix. 2; Isai. xxxvii. 21.*) He also calls *Cyrus* by name, and

593. *Who was Isaiah? When, and how, did he die? About how long B. C. did Isaiah prophesy? and under what kings?* 594. *Which of the prophets foretells the greatest number of events relating to the Messiah, and when did he flourish?* 595. *Mention some of the prophecies delivered by Isaiah? How was the prophecy in*

describes his conquests, and conduct towards the Jews, nearly 200 years before his birth (xliv. 28; xlv. 1—5.). But he fortells the greatest variety of events in respect of the *Messiah*; viz.—His divine character (vii. 14; vi. ix. 6; xxxv. 4; xl. 5. 9, 10; xlii. 6—8; lxi. 1; lxii. 11.); His miracles (xxxv. 5, 6.); His peculiar qualities and virtues (xi. 2, 3; xl. 11; xlii. 1—3.); His rejection (vi. 9—12; viii. 14; xlix. 7; liii. 3.); and suffering for our sins (1. 6; lxiii. 4—11.); His death, burial, (liii. 8, 9.) and victory over the grave, (xxv. 8; lii. 10. 13.); and lastly, His final glory (xlix. 7. 22, 23; liv. 4, 5. 13—15; and the establishment, increase, (ii. 2—4; ix. 7; xlii. 4; xlv. 13.); and perfection of His kingdom, (ix. 2. 7; xi. 4—10; xvi. 5; xxix. 18—24; xxxii. 1; xl. 4, 5; xlix. 9—13; li. 3—6; lii. 6—10; lv. 1—3; lix. 16—21; lix; lxi. 1—5; lxv. 25.).

596. *Of Christ.*—The particular prophecies in respect of our Saviour were:—

(a) *His forerunner.*—‘The voice of him that crieth in the wilderness, Prepare ye the way of the Lord; make straight in the desert a highway for our God.’ *Isai.* xl. 3.

(b) *His Family.*—That he shall be of the *family* of Jesse or David—‘In that day there shall be a root of Jesse which shall stand for an ensign of the people; to it shall the Gentiles seek.’ *Isai.* xi. 10.

(c) *His Birth.*—That he shall be *born of a virgin*—‘A virgin shall conceive, and bare a son, and shall call his name Immanuel.’ *Isai.* vii. 14.

(d) *His Name and Kingdom.*—His *name* shall be the mighty God, and His *kingdom* shall stand for ever—‘Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his *Kingdom*, to order it, and to establish it with judgment and with justice, from henceforth even for ever.’—*Isai.* ix. 6, 7.

(e) *His preaching and Miracles.*—His *preaching* of the Gospel—‘He shall smite the earth with the *rod of his mouth*, and with the *breath of his lips* shall he slay the wicked.’ *Isai.* xi. 4. ‘The Spirit of the Lord God is upon me because the Lord hath anointed me to *preach* good

respect of the destruction of Syria and Israel accomplished? 596. *What are the particular prophecies of Isaiah in respect of our Saviour?*

'tidings unto the meek,' &c. *Isai.* lxi. 1—8. That he shall work *Miracles*—'Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, then shall the lame man leap as an hart, and the tongue of the dumb sing.' *Isai.* xxxv. 5, 6.

(f) *His sufferings.*—*Isaiah* liii.

(g) *His rejection by the Jews.*—That he shall be rejected by the Jews—'He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.' *Isai.* viii. 14. Of the *Jews who rejected Christ*, he says that 'Ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name.' *Isai.* lxxv. 15.

(h) *His reception by the Gentiles.*—That the Gentiles shall receive him—He shall 'be a light to the Gentiles and salvation to the ends of the earth.' *Isai.* xlix. 6, 7. (*Acts* xiii. 47.).

JEREMIAH.

From 628 B. C. to 586 B. C.

597. The prophet Jeremiah (*Ἰερემιάς* elevated of the Lord), was a native of Anathoth, of the sacerdotal race, and the son of *Hilkiah*, and began to prophesy when very young; his name implies 'he shall exalt Jehovah,' he flourished nearly at the same time with *Zephaniah* in the 13th year of the reign of *Josiah*, son of *Amon*; continuing to prophesy upwards of 40 years, from 628. B. C. to 586. B. C. Jeremiah followed the remnant of the Jews into Egypt after the murder of *Gedaliah* (*Γεδολίας*), who was made governor of Judæa by *Nebuchadnezzar* in the room of *Zedekiah*; and in that country he was stoned to death by his profligate countrymen for his bold reproof of their iniquities. (See *pars.* 524—5.)

598. His prophecies.—His chief prophecies were the fate of *Jehoiakin* and *Zedekiah* (xxxiv. 2. 5.); the *Babylonish Captivity* the precise time of its duration, and the return to the Jews (xxiii. ; xxv. 11, 12.); he described

597. Who was Jeremiah? When, and under what king did he prophesy? 598. Mention some of his prophecies. What token did Jeremiah give of the accomplishment of his predictions in respect of Babylon? What of his writings are extant?

also the downfall of several nations; and the final destruction of *Babylon*; in token of which he directed Seraiah, that when he had read his prophecy, he should 'bind a stone to the book and cast it into the Euphrates, 'and say, thus shall Babylon sink, and shall not rise from 'the evil that I will bring upon her.' (ix. 26; xxv. 12—25.) xlii. 10—18; xlv. —li. 63.) He fore-shadowed the miraculous conception of the *Messiah*, (xxxi. 22.); the virtue of His atonement, His covenant, and His laws. (xxx. xxxiii.) Of this Book, *verse 11 of Chap. x.* was originally written in the Chaldee dialect. Besides his prophecies, his *Lamentations* are also extant.

LAMENTATIONS.

599. THESE *Lamentations* were written by *Jeremiah*, and compose *five* distinct elegies; each of which consists of 22 periods, corresponding with the number of letters in the Hebrew Alphabet, wherefore they must have been in metre. Though written on present calamities, they may be considered applicable to the future miseries of the Jews.

EZEKIEL.

From 585. B. C. to 536. B. C.

600. The prophet *Ezekiel* (Ἰεζεκιήλ, *strength of God*), was the son of *Buzi*, a descendant of Aaron, and of the tribe of Levi: he was carried away captive to Babylon, and began to prophesy eight or ten years after Daniel, in the fifth year of Jehoiachin's captivity; and flourished 21 years, from 595. B. C. His name implies "*the strength of God.*" While with other Jewish captives on the banks of the Chebar 400 miles above Babylon, he had a vision (i);—received his commission (ii);—ate a roll presented to him by an angel (iii);—foretold the fall of Jerusalem (iv);—was taken to Jerusalem in a vision (viii), and brought back again (xi. 24.);—he removed his dwelling as a type of the approaching captivity (xii);—mourned for the death of his wife (xxiv);—his duty as a watchman prescribed (xxxiii).

599. What were the *Lamentations*, and by whom written? 600. *Who was the prophet Ezekiel? About how long B. C. did Ezekiel prophesy?*

601. His prophecies.—The chief of *Ezekiel's* prophecies are the calamities of Judæa, and the total destruction of Jerusalem by the *Romans*; the conquest and ruin of the Moabites, Ammonites, Edomites, and Philistines, and of Tyre, *Ezek.* xxv—xxviii.)—Of Sidon, and of Egypt (xxix; xxx.). He also predicted the final return of the Jews from their dispersion; and their deliverance under Cyrus; (*Ezek.* xxxix.): and gives clear intimations of a far more glorious, but distant, redemption under the *Messiah*. (*Ezek.* xxxiv; xxxvi.).

DANIEL.

From 606. B. C. to 534. B. C.

602. THE prophet Daniel (Δανιήλ, *judge of God*), was of the tribe of Judah, and descended from the royal family of David. He was carried captive to Babylon with other Jewish princes in the reign of *Jehoiachin*, king of Judah. 606. B. C. when about 20 years old; he resided in the court of *Nebuchadnezzar* with his three companions, *Hananiah*, (Ἀνανία, *graciously given of the Lord*), *Mishael* (Μισαήλ, *that which is God*), and *Azariah* (Ἀζαρίας, *helped of the Lord*), who were called by the Chaldeæans, *Shadrach*, (Σεδράχ), *Meshach*, (Μισάχ), and *Abednego* (Ἀβεδναγὼ) and who also gave to DANIEL the name of *Belteshazzar*, (Βαλτάσαρ). Here they acquired a suitable education, and became of the first rank and importance in the courts of Babylon and Persia; piety, wisdom, courage, and fidelity, strongly marked their character; and God was with them. As *Daniel* was 90 years old at the end of the Captivity, it is probable he did not return to Judæa, but died at Susa.

603. Its contents.—The *Book of Daniel* is a mixture of history, and prophecy; in the first six chapters is recorded a variety of events which occurred in the reigns of *Nebuchadnezzar*, *Belshazzar*, and *Darius*, (already related in page 261); and in the last six chapters is a series of prophecies, revealed at different times, and extending from the days of Daniel to the general resurrection. The portion from *ch.* ii. 4. to end of *ch.* vii., was written in the Chaldee dialect.

601. Mention some of his prophecies. 602. Who was Daniel? Of what tribe was he? And when did he prophesy? What other name was given to him? 603. Give a short account of the contents of the *Book of Daniel*.

604. His prosperity.—*Daniel* met with great favour and kindness from NEBUCHADNEZZAR; and on his discovering and interpreting that king's dreams, (B.C. 603-1.) he was rewarded with the government of the province of Babylon. He is not spoken of in the transaction which brought Shadrach, Meshach, and Abednego into the fiery furnace (*Dan. iii.*). A few years after he was again called upon to interpret another dream of Nebuchadnezzar's, which was fulfilled in the following year. 569-563 B.C. (*Dan. iv.*) See page 263.

605. His vision.—Subsequently, in the first year of the reign of *Belshazzar* (B.C. 555.), *Daniel* had a vision of 4 *Beasts* coming out of the sea. The 1st was a lion with eagles' wings, (Babylon), which were plucked, and the Lion made to stand upon the feet as a man, and to possess a man's heart: its power restrained by Cyrus and Darius, or Cyaxares).—The 2nd was a Bear (Persia) with three ribs between its teeth (Babylon, Lydia, and Egypt).—The 3rd was a Leopard with four wings of a fowl, and four heads (Alexander the Great, and his four successors).—The 4th was a dreadful Beast, with iron teeth (Roman Empire), and ten horns (separated into ten kingdoms), and a little horn in the midst (Papal Rome), with the eyes of a man, and a mouth speaking great things. *Daniel* then saw the thrones cast down 'and the ANCIENT OF DAYS did sit' upon a throne of fire, and 'the judgment 'was set, and the Books were opened.' Then one like the Son of Man came with everlasting power and dominion, and a kingdom imperishable and to endure for ever, and which should be the inheritance of the Saints. *Dan. vii.* (Lowth.)

606. Daniel's 2nd vision.—In the 3rd year of the reign of BELSHAZZAR, *Daniel* had a second Vision of a Ram with two horns before a river (the Medo-Persian empire), which was overthrown by a He-goat with a notable horn (Alexander the Great). But the horn of the He-goat was eventually broken (died), and there succeeded four other horns (Greece, Thrace, Syria, and Egypt); amongst the four horns arose a little horn (Antiochus Epiphanes).—*Dan viii.* (Lowth.)

607. Belshazzar's Feast.—*Daniel* was next called upon to interpret the hand-writing upon the wall—*Mene*,

604. How was Daniel treated by Nebuchadnezzar?
 605. Describe his first visions. 606. His second? 607
 What occurred at Belshazzar's Feast?

Mene, Tekel, Upharsin—which appeared during the impious feast of Belshazzar (B. C. 538). The prophet announced it to imply the death of the monarch, and the destruction of the kingdom: and on that night Babylon was taken, and Belshazzar slain: and the kingdom transferred by the victory of Cyrus to Darius the Mede. (*Dan. v.*)

608. **Daniel in the Lion's Den.**—*Darius* gave such preferment to Daniel on account of his integrity and worth, as to excite the jealousy of the court; who remarking, 'We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God,' (vi. 5.) induced the King in order to ensnare Daniel, to command that no man should ask any petition of God, or man, for thirty days, except of the King himself, under penalty of being cast into the lion's den. *Daniel* prayed to God as usual 'he kneeled upon his knees three times a day,' and was therefore found guilty of transgressing the decree, upon which he was cast into the den, contrary to the wish of the monarch who held him in the highest esteem. Here however, he was miraculously preserved; and the King immediately ordered the enemies of *Daniel* to be thrown to the lions, who devoured them immediately. (*Dan. vi.*) B. C. 538. The scene of these events is supposed to have been at *Susa* in Persia, whither the court had been removed from Babylon by *Darius*, who left *Narbonadus* in that metropolis as a kind of Viceroy. *Darius* shortly after this died, and left his vast kingdom to his nephew *CYRUS*, *Daniel* being at the time first minister.

609. **Daniel's prophecies.**—After the prophecies already enumerated,—viz.:—those concerning the Assyrian, Persian, Grecian, and Roman Empires; and that the last of the four great monarchies (the *Roman*), was to be divided into ten lesser kingdoms:—the rise and fall of Antichrist, and the duration of his power;—*Daniel* next predicted the future restoration of the Jews; and the exact time of the coming, and the death of the Messiah; which were revealed to him by the Angel *Gabriel*. 'From the going forth of the commandment to restore and to build Jerusalem unto the Messiah

608. *Why was Daniel cast into the lion's den? And by whose order? And what was the consequence?* 609. *Mention some of the prophecies of Daniel? What was*

'the Prince shall be seven weeks, and three score, and 'two weeks: the street shall be built again, and the wall, 'even in troublous times. And after three score and two 'weeks shall Messiah be cut off, but not for himself: and 'the people of the prince that shall come shall destroy 'the city and the Sanctuary.'—(*Dan.* ix. 25, 26.) He also foretold the victory of Christ over all his enemies; and the second destruction of Jerusalem. (*Dan.* ix.)

610. **Daniel's last vision.**—The prophet had one more vision (*cir.* 534. B. C.), at which he was extremely troubled, until he was comforted by an Angel sent to him: and in which were revealed the succession of the Persian and Grecian monarchies; the wars between Syria and Egypt; (*Dan.* x.); the troubles of the Christian Church from the tyranny of antichrist; the oppressions of the Saracens and Turks; the resurrection of the dead; the restoration of the Jews; the destruction of Antichrist; the Millenium; eternal life; everlasting punishment; all things till the time of the end. (*Dan.* xi. xii.)

611. **His writings.**—*Daniel* is thought to have died in Chaldea. The first twelve chapters are said to have been written partly in Hebrew, and partly in Chaldee; and his other writings, extant, are found in Greek; viz. 'The History of *Susanna*,' and '*Bel and the Dragon*;' but there is some question respecting their authenticity. These Writings, however, with the prophecies of *Ezekiel*, are the only writings extant of those prophesying in Babylon during the Captivity; to which however may be added part of the prophecies of *Jeremiah*, *Habakkuk*, and *Obadiah*, written in Judæa about the same time.

THE MINOR PROPHETS.

612. The writings of the twelve **Minor Prophets** were comprised in one book in the Hebrew canon; and

his prophecy in respect of the Messiah? 610. *What was Daniel's last vision?* 611. *Where did Daniel die?* *Are any of the writings of the prophets during the Babylonish Captivity extant?* 612. *How many minor*

they acquired their appellation not from any supposed inferiority in their writings as to matter or style, but in reference to the brevity of their works.

613. These twelve Prophets provide us in scattered parts with many particulars relative to the histories of Judah, and Israel, and other kingdoms; and predict also the fate of Babylon, Nineveh, Tyre, Sidon, and Damascus; they describe likewise the advent, and character of the Messiah.

HOSEA.

From 810. B. C. to 725. B. C.

614. **Hosea** (*Ὡση, salvation*), supposed to have been the most ancient of the Prophets, was the son of Beerī (*Βηρεί*), and of the tribe of Judah; he prophesied against Israel for about 60 years, during the reigns of *Jeroboam II.* and his successors, to the sixth year of king *Hosea*, above 800. B. C.; which corresponds with the period in Judah from *Uzziah* to *Hezekiah*. He was therefore nearly contemporary with *Isaiah*, *Amos*, and *Jonah*. He resided in Samaria, and was the first that predicted the destruction of his country.

615. **His prophecies.**—*Hosea* chiefly prophesied the captivities, dispersion, and sufferings of Israel, on account of their idolatry, and licentiousness: and their vain confidence in the aid of Egypt: yet he invites them to repentance by offers of mercy. He also predicted the deliverance of Judah from *Sennacherib*, prefigurative of the Salvation by Christ: the punishment of Judah, and the demolition of its cities; the congregation of the Gentile converts; the present state of the Jews, and their future restoration at the establishment of the Messiah's kingdom; the calling of our Saviour out of Egypt; His resurrection on the third day; and the terrors of the last judgment prefigured in the temporal destruction impending over Samaria.

Prophets were they? Why are they so styled? Name them. (See p. 294.) 613. With what particulars do they furnish us? 614. Who was Hosea? and when did he prophecy? 615. Mention the chief prophecies of Hosea.

JOEL.

From 810. B. C. to 660. B. C. or later

616. Joel.—The chronology of this book, as well as the age of *Joel* ('*יוֹאֵל*, *Lord of God*), are difficult to determine; he prophesied calamities against Judah; and is thought to have lived in the reigns of *Uzziah* king of Judah, and *Jeroboam II.* king of Israel, 800. B. C.; he was the son of Pethuel, or Bethuel, and of the tribe of Reuben.

617. His prophecies.—*Joel* predicted the Chaldæan invasion, as a cloud of locusts, which with caterpillars and drought would produce a famine: but this God removed upon their repentance. He denounced the fall of Jerusalem: and he also foretold the day of the Lord; and spoke of the *Teacher of Righteousness* to come from God; and of the Holy Spirit to descend upon all flesh; he prophesied that Jerusalem will be eternally inhabited; that salvation will come from thence; and that 'Whosoever shall call upon the name of the Lord shall be saved. (*Acts ii. 21.*)

AMOS.

From 810. B. C. to 785. B. C.

618. Amos ('*אַמּוֹס*, *burden*) was a herdsman, and gatherer of Sycamore fruit, and a native of Tekoah in Judah, near Jerusalem; he prophesied about the time of *Uzziah* of Judah, and *Jeroboam II.* of Israel, 800. B. C.; and was thought contemporary with Hosea, Jonah, and Isaiah: the occasion and scope of his prophecies seem to have been to rouse the Israelites from their vain confidence in prosperity, when they abandoned themselves

616. Who was Joel, and when did he prophesy? **617.** What are the chief prophecies of Joel? **618.** Who was Amos? *What were the occasion, date, and scope of the prophecies of Amos?*

to idolatry, avarice, and every impiety. From the false representations which *Amaziah*, the idolatrous priest of Israel, made to *Jeroboam II.* AMOS was obliged to retire to *Tekoah*, where he died.

619. His prophecies.—The chief of AMOS's prophecies were against the neighbouring Gentile nations:—viz. the Syrians, Philistines, Tyrians, Edomites, Ammonites, and Moabites,—in order to show to Judah, and Israel that all fortunes and states depended upon the will of God alone. He referred to the invasion of Shalmaneser, Tiglath-pileser, Sennacherib, and Nebuchadnezzar; revealed the punishments of Judah and Israel, and foretold particularly the misfortunes of Israel, and their captivity. (vii. 17.)

OBADIAH.

From 588. B. C. to 583. B. C.

620. Obadiah ('Οβδίας, 'Οβδιουέ, *servant of the Lord*), is supposed to have prophesied 585. B. C., a little after the destruction of Jerusalem by Nebuchadnezzar, and to have been contemporary with Ezekiel, and Jeremiah: he denounced dreadful judgments on the Edomites or Idumæans, the descendants of Esau, as the punishment of their pride, violence, and cruel insultings over the Jews after the destruction of their city; which was fulfilled (according to Usher,) about 5 years after the overthrow of Jerusalem. He predicted also the restoration of the Jews.

JONAH.

From 856. B. C. to 784. B. C.

621. THE prophet Jonah ('Ιωνās, *a dove*), was the son of Amittai ('Αμαθι, *truth of the Lord*), of

619. Mention the chief prophecies of Amos. 620. When did Obadiah prophesy, and on what occasion? 621. Who was Jonah? About what time B. C. did he live and prophesy?

Gath-hepher (Γαιθεφέρ, *wine press of the well, Jotapata*) in Galilee, and of the tribe of Zebulun, and is supposed to have prophesied 840. B.C. about the time of Jeroboam II. king of Israel (Blair). Some place him 40 years earlier, at the close of Jehu's reign (Lloyd); so that he comes close upon the ministry of *Elisha*, and may be said to begin the canon of Prophecy. The scope of the Book is to show, as in the case of the *Ninevites*, the Divine forbearance and long suffering towards sinners, who are spared on their sincere repentance.

622. *Nineveh*.—The Book itself is short, and briefly gives an account of the Author, and the occasion of his Prophecy:—He was sent by God to *Nineveh* (*Ninev*, *Ninev*, *habitation of ninus*), to pronounce destruction against that city for its wickedness; being naturally timid, he fled to Tarshish (*Θαρσίς, subjection*), to evade this mission; in his journey a storm arose, and the terrified mariners casting lots to discover the cause of their danger, the lot fell to *Jonah*, whom they instantly threw overboard, when he was immediately swallowed by a large fish; he continued in the bowels of the fish three days and three nights, and there repenting of his weakness, he prayed to God, and he was again cast forth on dry land. (*Jonah* ii.) He was sent a second time to *Nineveh*; and he preached destruction within *forty* days, but they repented, and were saved for that time, *Jonah*, fearing he should be esteemed a false prophet, murmured against God's forbearance; upon which the Almighty caused a gourd to grow up in one night, to shelter *Jonah* from the sun's rays; yet to wither the following day, in gentle reproof for the prophet's unjust complaint;—*Jonah* would have spared the gourd, why should not God therefore have spared *Nineveh* containing more than six-score thousand persons? *Jonah* iv.

623. *Type*.—The circumstance of *Jonah's* preservation in the belly of the fish is considered *typical* of Christ; he was swallowed up by a great fish, as our Saviour was admitted into the jaws of death, and for a

622. *To whom was he sent to preach? What was the result of his preaching? Give a brief account of his life, and the writing that bears his name.* 623. *Of what is Jonah's preservation in the belly of the fish typical? What is said of Jonah in the New Testament?*

similar space of time ; both were detained, three days, and three nights entombed in the grave. 'An evil and 'adulterous generation seeketh after a sign ; and there 'shall no sign be given to it, but the sign of the prophet 'Jonas : for as *Jonas* was three days and three nights 'in the whale's belly ; so shall the *Son of Man* be three 'days and three nights in the heart of the earth. The 'men of Nineveh shall rise in judgment with this 'generation, and shall condemn it ; because they repented 'at the preaching of *Jonas* : and, behold, a greater than 'Jonas is here. (*Matt.* xii. 39—41 ; xvi. 4 ; *Luke* xi. 29—32.)

MICAH.

From 758. B.C. to 699. B.C.

624. THE prophet Micah (*Μιχαίας, who is like unto the Lord*), was born at Morosthi, in the southern part of Judæa ; he flourished about 750, B.C. and speaks only of the kings of Judah ; he prophesied in the days of Jotham, Ahaz, and Hezekiah, who were contemporary with Pekah, and Hosea, the last two kings of Israel.

625. His prophecies. — His chief predictions are the invasion of Shalmaneser, and Sennacherib ; and their triumphs over Israel and Judah ; the captivities, dispersion, and deliverance of Israel ; the cessation of prophecy ; the destruction of Assyria, and of Babylon, the representatives of the enemies of the Christian Church ; the birth of the Everlasting Ruler at Bethlehem-Ephratah : — 'but thou, *Bethlehem-Ephratah*, though 'thou be little among the thousands of Judah, yet out 'of thee shall he come forth unto me that is to be 'ruler in Israel ; whose goings forth have been from of 'old, from everlasting.' (*ch.* v. 2.) Also the establishment and exaltation of Christ's kingdom over all nations ; the influence of the Gospel ; and the destruction of Jerusalem.

624. *When did Micah prophesy ?* **625.** *Mention the chief of his predictions. In what words did Micah predict the birth of Christ ?*

NAHUM.

From 720. B. C. to 698. B. C.

626. THE prophet Nahum (Ναοὺμ, *consolation*), was born at Elkosha, in Galilee, and was of the tribe of Simeon: he flourished probably about 715. B. C., and is thought to have delivered his prophecies between the Assyrian and Babylonish Captivities: they relate solely to the fall of *Sennacherib*, and destruction of *Nineveh* by the Babylonians and Medes; his prophecy may be esteemed as a continuation or supplement to the Book of Jonah, since the prophecies of both are directed against *Nineveh*.

HABAKKUK.

From 612. B. C. to 598. B. C.

627. The prophet Habakkuk (Ἀμβακούμ, *embracing*), is supposed to have flourished about 605. B. C., and to have been alive at the final destruction of Jerusalem by Nebuchadnezzar: he is believed to have remained and died in Judæa, Nothing is known concerning his tribe, or birth place.

628. His prophecies.—This prophet predicts the destruction of Jerusalem, and the captivity of the Jews by the Babylonians; their deliverance from their oppressor, and the total ruin of the Babylonian empire: the promise of the Messiah is also distinctly confirmed. It appears that the especial mission of Habakkuk was to denounce God's judgment against the *Chaldeans*;—of Nahum, against the *Assyrians*;—and of Obadiah, against the *Edomites*: who were all the greatest enemies of God's peculiar people.

ZEPHANIAH.

From 640. B. C. to 609. B. C.

629. Zephaniah (Σοφονίας, Σαφανία, *protected of*

626. When did Nahum prophesy, and against whom?
 627. When did Habakkuk flourish? 628. What does he predict? 629. Who was Zephaniah, and when did he prophesy?

the Lord), was the son of Cushi, of noble birth, and of the tribe of Simeon; he prophesied in the reign of Josiah, king of Judah, about 630. B. C.

630. **His prophecies.** — He denounced the judgments of God against Judah, and the Philistines, Moabites, Ammonites, Ethiopians, and Assyrians; he predicted the Babylonian captivity, in consequence of the sins of Judah; the restoration of the Jews; and the future glory of the Church.

HAGGAI.

From 520. B. C. to 518. B. C. or longer.

631. **THE** prophet Haggai (Ἁγγίς, Ἀγγαῖος, *festival of the Lord*), is supposed to have been of the sacerdotal race, to have been born during the captivity, and to have returned with *Zerubbabel* to Jerusalem: he flourished about 520. B. C., and began to prophesy about 15 years after the foundation of the Temple was laid.

632. **His prophecies.** — This prophet seems to have been raised up by God to exhort *Zerubbabel*, and the people to resume, and complete the building of the Temple, which had been interrupted by the Samaritans, and others. It was he also who predicted that the glory of the *Second Temple* should exceed that of the *first*; which prophecy was fulfilled when Christ *entered it*. Under the type of *Zerubbabel* he also foretold the great revolutions which should precede the *Second Advent* of Christ.

ZECHARIAH.

From 520. B. C. to 518. B. C. or longer.

633. **THE** prophet Zechariah (Ζαχαρίας, *remembered of the Lord*), was the son of Berechiah (Βεραχία, *blessed*

630. What does he predict? 631. Who was Haggai, and when did he prophesy? 632. What does he predict? 633. Who was Zechariah, and when did he prophesy?

of the Lord), and grandson of Iddo ('Aððw, *timely*)* he was born during the Captivity, and returned with Zerubbabel, and the rest of the Jews; he prophesied two months later than Haggai, and flourished two years 520. B. C.; in the second year of *Darius Hystaspes*.

634. His prophecies. — This prophet exhorted the Jews to rebuild the Temple; foretold the glory of the Christian Church, when Jews and Gentiles should be united under Christ; and predicted many particulars respecting our Saviour and His kingdom, and the future condition of the Jews; he described their bitter compunction for having pierced the Messiah; their admission by baptism to the privileges of the Gospel covenant; and lastly, the destruction of Jerusalem by the Romans; and the final establishment of Christ's kingdom.

635. Respecting Christ. — Next to Isaiah, the prophet *Zechariah* refers more immediately to the character and coming of *Christ*; of his predictions respecting our Saviour there are three of extreme particularity,—viz. the entrance of Christ into Jerusalem, riding on an ass. (*Zeck. ix. 9; Matt. xxi. 2—9.*); the selling of our Lord, and the fate of the money, (*chap. xi. 12, 13.; Matt. xxvi. 15.; xxvii. 3—10.*); also the piercing of our blessed Lord's side (*chap. xii. 10.; John xix. 34—37.*).

MALACHI.

From 436. B. C. to 420. B. C.

636. Malachi (Μαλαχίας, *messenger of the Lord*), was the last of the prophets who flourished before the Gospel Dispensation. 420. B. C. He is thought to have been of the tribe of Zebulun, and a native of Sapha, and prophesied during the governorship of *Nehemiah*; he is allowed to have completed the *Canon of Prophecy*, and of the *Old Testament*, about 420 years before the birth of Christ; at which period he died.

634. Mention his chief predictions? 635. What predictions of Zechariah have especial reference to our Saviour? 636. Who was Malachi?

* There are four *Zechariahs* mentioned in Scripture who must be distinguished one from another;—1. *Zechariah* king of Israel, the fourth descendant from Jehu, and who was cut off by Shallum (See *par. 404.*)—2. *Zechariah*, a prophet murdered by Joash (see *par. 507.*)—3. *Zechariah*, the prophet who was raised up to encourage the Jews to rebuild the Temple, and whose writings form a portion of our Scripture (see *par. 633. above.*); and 4. *Zecharias*, (the same as *Zachariah*) the father of John the Baptist. *Luke i. 59.*

637. **His prophecies.**—*Malachi* appears to have been raised up to reprove the sins of the people, on account of which he prophesied the rejection of the Jews, and calling of the Gentiles (ch. i.); he predicted also the coming of Christ, and the ministry of His harbinger, John the Baptist (*Mal.* iii. 1.); “Behold I will send my messenger, and he shall prepare the way before me: *and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in: behold, he shall come, saith the Lord of Hosts.*” And again,—“Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord:” (ch. iv. 5.)—thus closing the Sacred canon with enjoining the strict observance of the Mosaic law till the forerunner should appear in the spirit of Elias, *i. e.* John the Baptist, the “Elias, which was for to come;” *Matt.* xi. 14; xvii. 11; *Mark* ix. 11; *Luke* i. 17.)—to introduce the Messiah who was to establish a new and everlasting covenant, (ch. iii. 4.)

638. **Predictions of the Messiah.**—Throughout the canon of the Old Testament, the few passages following may be gathered as exhibiting clear predictions of the MESSIAH:—

God said to the Serpent: “the seed of the woman shall bruise thy head, and thou shalt bruise his heel.” *Gen.* iii. 15. (*fulfilled, Gal.* iv. 4; *1 John* iii. 8; *Rev.* xii. 9; *Heb.* ii. 14; *Luke* xxii. 53.

God tells Abraham—“that in him, and in his seed shall all the nations of the earth be blessed.” *Gen.* xii. 3; xviii. 18; xxii. 18; *Acts* iii. 25. (*Gal.* iii. 8. 16; *Matt.* i. 1.).....and ISAAC, *Gen.* xxi. 12; xxvi. 4; *Heb.* xi. 18;.....and JACOB, *Gen.* xxviii. 14; Jacob says to Judah—“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.” *Gen.* xlix. 10. (*John* x. 36; viii. 42; xvii. 18. 21. 23.).

637. *Mention some of the predictions of Malachi: especially of (1) the Christian Church, and of (2) John the Baptist. Whose coming does Malachi foretell in the beginning of the third chapter? 638. Give the substance of a few passages from the Old Testament, which contain*

Balaam says—"there shall come a star out of Jacob, and a sceptre shall rise out of Israel." *Numb.* xxiv. 17. "Out of Jacob shall come he that shall have dominion." (19.) (*Rev.* xxii. 16.) *Matt.* ii. 2; *Eph.* i. 21; *Col.* i. 15.

Moses says—"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren like unto me; unto him ye shall hearken." *Deut.* xviii. 15—18. (*Acts* vii. 37.) *Heb.* iii. 5, 6.

Job says—"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." *Job* xix. 25—27. (1 *Thess.* iv. 16, 17; 1 *Cor.* xv. 24—26; 2 *Cor.* v. 10; 1 *Tim.* iii. 16.).

God said to David—"I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever." 2 *Sam.* vii. 12, 13. (*Matt.* i. 1.). And "The Lord," &c.....*Ps.* cxxxii. 11. 17. (*Acts* ii. 30; *Luke* i. 68—70.).

David says—"Sacrifice and offering thou didst not desire; mine ears hast thou opened; burnt-offering and sin-offering hast thou not required. Then said I, lo, I come; in the volume of the book it is written of me; I delight to do thy will, O my God; yea, thy law is within my heart." *Psal.* xl. 6, 7, 8. (*Heb.* x. 5—7.). "Yea, my own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." *Psal.* xli. 9. (*Matt.* xxvi. 47; *John* xiii. 18.).

"The stone which the builders refused has become the head stone of the corner. Blessed be he that cometh in the name of the Lord." *Psal.* cxviii. 22—26. (*Matt.* xxi. 42; *Eph.* ii. 20; 1 *Pet.* ii. 7.).

Resurrection. "For thou wilt not leave my soul in hell: neither wilt thou suffer thine Holy One to see corruption." *Psal.* xvi. 10. (*Acts* ii. 27. 31; xiii. 33—37; 1 *Cor.* xv. 44.).

"Thy seed will I establish for ever, and build up thy throne to all generations." *Psal.* lxxxix. 4. (*Matt.* i. 1.).

Exaltation. "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool." *Psal.* cx. 1. (*Matt.* xxii. 42—44; *Mark* xii. 36; *Luke* xx. 42; *Acts* ii. 24; *Heb.* v. 6; vii. 2, 3. 17.).

clear predictions relating to the Messiah? Mention the prophecies relating to our Saviour in the Pentateuch.

Sufferings. *Psal.* xxii; lxix. 21. (*Matt.* xxvii. 48; *John* xix. 29.).

Opposed. *Ps.* ii. 1, 2. (*Acts* iv. 25.).

Praise. *Ps.* viii. 2. (*Matt.* xxi. 16.).

Ascension. *Ps.* lxviii. 18. (*Acts* ii. 33; *Eph.* iv. 8.).

His kingdom. *Ps.* xlv. 6, 7. (*Heb.* i. 8.).

His power. *Ps.* ii. 8. (*Acts* x. 35; xi. 18.).

His death. *Ps.* xxxi. 5. (*Luke* xxiii. 46.).

The Creator. *Ps.* cii. (*Heb.* i. 1, 2.).

"Yet have I set my king upon my holy hill of Zion. I will declare the decree: The Lord hath said unto me, 'thou art my son; this day have I begotten thee.' "*Psal.* ii. 6, 7. (*Acts* xiii. 33; *Heb.* i. 5, 8; v. 5; *Rev.* ii. 27.).

Isaiah says—"Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." *Isai.* vii. 14. (*Matt.* i. 18, 20, 23.).

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."—"Unto us a child is born, unto us a son is given." *Isai.* ix. 2, 6, 7. (*Matt.* iv. 14—16; xxviii. 18; *Luke* i. 32; ii. 11.).

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious." *Isai.* xi. 1, 2, 10. (*Rom.* ix. 33; xv. 12; 1 *Pet.* ii. 6, 8; *John* i. 32; iii. 34; *Col.* ii. 3; *Acts* iii. 22; *Matt.* iii. 16.). *Isai.* xxviii. 16.

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing." *Isai.* xxxv. 5, 6. (*Matt.* xi. 5.) *Isai.* xxv. 8. (1 *Cor.* xv. 54.).

"The voice of him that crieth in the wilderness, 'prepare ye the way of the Lord, make straight in the desert, a highway for our God.' "*Isai.* xl. 3. (*Matt.* iii. 1, 2, 3; *Luke* iii. 4.) *Isai.* xlii. 1, &c. (*Matt.* xii. 17—20.).

"He is despised and rejected of men; a man of sorrows and acquainted with grief. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." *Isai.* l. 6; liii. 3, 5,....and to the end of the chapter (*Matt.* xxiv. xxvi. xxvii.)

"The Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives; and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord." *Isai.* lxi. 1, 2; *Luke* iv. 16, 18, 21, 22.) *Isai.* xl. 11. (*John* x. 11—14.).

Jeremiah says—"I will raise unto David a righteous "branch, and a king shall reign and prosper, and shall "execute judgment and justice in the earth. And this "is his name whereby he shall be called, THE LORD OUR "RIGHTEOUSNESS." *Jer.* xxiii. 5, 6. (*Luke* i. 32, 33; *1 Cor.* i. 30.) *Isai.* xlix. 7. (*Acts* xiii. 47.).

Ezekiel says—"And I will set up one shepherd over "them, and he shall feed them, even my servant DAVID." "*Ezek.* xxxiv. 23; xxxvii. 24. (*John* i. 49; x. 11. 16; xix. 19. 21; *Luke* i. 32.).

Daniel says—"I saw in the night visions, and behold "one like the Son of man came with the clouds of heaven, "and came to the ANCIENT OF DAYS, and they brought "him near before him. And his dominion is an ever- "lasting dominion, which shall not pass away, and his "kingdom that which shall not be destroyed." (*Dan.* vii. 13, 14. (*Matt.* xxiv. 30; xxvi. 64; xxviii. 18.) *Isai.* liii; 11, 12, (*Phil.* ii. 9; *Rom.* viii. 34.).

"Seventy weeks are determined upon thy people, and "upon thy holy city, to finish the transgression, and to "make an end of sins, and to make reconciliation for "iniquity, and to bring in everlasting righteousness, and "to seal up the vision and prophecy, and to anoint the "most holy." *Dan.* ix. 24. (*Heb.* ix. 12. 26; *John* i. 41.) *Isai.* viii. 14; lxxv. 15. (*Acts* xi. 26.).

Hosea says—"When Israel was a child then I loved "him, and called my son out of Egypt." *Hos.* xi. 1; (*Matt.* ii. 15. 19, 20.) *Jer.* xxxi. 15. (*Matt.* ii. 16—18.) *Hos.* ii. 23. (*Rom.* ix. 25, 26.) *Hos.* xiii. 14. (*1 Cor.* xv. 55.).

Micah says—"But thou Bethlehem-Ephratah, though "thou be little among the thousands of Judah, yet out of "thee shall he come forth unto me that is to be ruler "in Israel; whose goings forth have been from of old, "from everlasting." *Mic.* v. 2. (*Matt.* ii. 1. 6; *Luke* ii. 4, 5.) *Joel* ii. 28, 29. (*Acts* ii. 16—18.) *Amos* ix. 11. (*Acts* xv. 16.) *Hag.* ii. 7—9.

Zechariah says—"Behold the man whose name is "the Branch; and he shall grow up out of his place, "and he shall build the temple of the Lord." *Zech.* vi. 12. (*Luke* i. 78, 79.).

"Rejoice greatly, O daughter of Zion; shout, O "daughter of Jerusalem. Behold, thy king cometh unto "thee; he is just, and having salvation; lowly and riding "upon an ass, and upon a colt the foal of an ass." *Zech.* ix. 9. (*Matt.* xxi. 5; *John* xii. 15, 16.

So they weighed for my price 30 pieces of silver; "and the Lord said unto me, cast it unto the potter;

"a goodly price that I was prized at of them." *Zech.* xi. 12, 13. (*Matt.* xxvi. 15; xxvii. 9, 10.).

"And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son." *Zech.* xii. 10. (*John* xix. 34, 37; *Acts* ii. 23.).

Malachi says—"Behold I will send my messenger and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant." *Mal.* iii. 1. (*Matt.* xi. 10; iii. 1, 3; *Mark* i. 3; *Luke* iii. 4.) *Zech.* xiii. 7. (*Matt.* xxvi. 31, 56.) *Mal.* iv. 5, 6. (*Luke* i. 17.).

639. **Types.**—The following are a few of the persons, and circumstances recorded in the OLD TESTAMENT, which clearly are *typical* of events connected with the MESSIAH; Adam, Noah, Abraham, Isaac, Melchizedek, Jacob, Joseph, Moses, Aaron, Joshua, David, Solomon, Zerubbabel, &c.—Likewise, Noah's Ark, the Manna, the Rock in Horeb, the Brazen Serpent, the Passover, the day of Pentecost, the Feast of Atonement, the High-Priest, the Paschal-Lamb, Circumcision, the Ark of the Covenant, the Golden Candlestick, the Tabernacle, the Mercy-seat, the Temple, &c. &c.

APOCRYPHAL HISTORY:

OR CONNECTION BETWEEN THE OLD TESTAMENT, AND THE NEW TESTAMENT.

640. **Judæa, a Province of Persia.**—After the death of *Nehemiah*, the Jews appear to have had no distinct civil governor; the High-Priest held the chief authority, civil as well as Ecclesiastical; but subordinate to the governor of Syria, under which jurisdiction Judæa was included. *Joiada*, (or Judas), the son of Eliashib, was High-priest at the departure of *Nehemiah*, and succeeded him in administering the affairs of the Jewish people;—a power which he exercised for 40 years, when he was followed by his son *Jonathan* (or Johanan, or John).

639. *Mention a few of the circumstances recorded in the Old Testament, which clearly are typical of events connected with the Messiah.* 640. How were the Jews governed after the death of *Nehemiah*?

641. **Xerxes II.**—**Darius Nothus.**—On the death of *Artaxerxes Longimanus*. (B. C. 424.) his son *Xerxes II.* succeeded; but he had reigned only 45 days, when he was assassinated by his brother *Sogdianus*, who within 6 months was deposed by his brother *Darius Nothus*. B. C. 423. It was during the reign of this *Darius*, that *Sanballat* the Samaritan, obtained permission to build the Temple on Mount Gerizim for *Manasseh*, the son of *Joiada*, the High-priest, to officiate in; he having been expelled by *Nehemiah* on account of marrying *Sanballat's* daughter. 408. B. C. (*Neh. xiii.*). At the death of *Darius Nothus*, he was succeeded by his son *Artaxerxes Mnemon*. B. C. 405.

642. **Artaxerxes Mnemon** had a competitor for the throne in his younger brother *Cyrus*, who was supported by his mother *Parysatis*: but he fell at the battle of *Cunaxa*, B. C. 401.; and the retreat of 10,000 of his Greek mercenaries is the theme of the pen of *Xenophon*. In the 32nd year of the reign of this king, the High-Priest *Joiada* died, and was succeeded by his son *Jonathan*, (*Johan*an, or *John*): but the Persian governor, *Bagoses*, set up *Jeshua* (*Jesus*) the brother of *Johan*an; and on *Jeshua* attempting to officiate in the Temple, *Johan*an slew him. B. C. 366. *Bagoses* immediately imposed as a punishment a heavy tax of 53 drachms, upon every animal offered for sacrifice. *Artaxerxes Mnemon* at length died, and was followed by his son *Ochus*. B. C. 359.

643. **Ochus.**—**Arses.**—**OCHUS**, on coming to the throne, remitted the tax imposed by *Bagoses*: he was however soon engaged in quelling the rebellions of his subjects of western Asia, who had revolted under the oppressions of their local governors. The Jews having joined the Phenician rebellion, (B. C. 350.), *Ochus* marched against them, took *Jericho*, and despatched numerous captives into *Hyrkania*, and into *Egypt*. Soon after, the high-priest *Johan*an died, and was succeeded by his son *Jaddua*. B. C. 340. Ultimately *Ochus* was poisoned by his minister *Bagoas*, B. C. 338., who placed *Arses* in his room; but he also was removed shortly after by the same hand, and the kingdom bestowed on *Darius Codomanus*. B. C. 336.

641. What occurred in the time of *Xerxes II.*? and of *Darius Nothus*? 642. Describe the reign of *Artaxerxes Mnemon*? 643. Of *Ochus*; of *Arses*,

644. **Darius Codomanus** had not long succeeded before *Bagoas* made a similar attempt upon his life, but being discovered the traitor was compelled to swallow the poison he had prepared for the king. Shortly after, *Alexander the Great* invaded Asia, and obtained several victories over *Darius*, B. C. 333—331.; and ultimately *Darius* fell through the treachery of *Bessus*, governor of *Bactria*; B. C. 330.; and *Persia* submitted to the rule of *Alexander*.

645. **Alexander the Great.**—While *Jaddua* was high-priest, *Alexander the Great* in his advance upon *Tyre* demanded provisions for his troops from the Jews: but *Jaddua* refusing to renounce his allegiance to *Darius*, the conqueror marched against *Jerusalem*, 332. B. C. *Jaddua*, however, apprized by God in a dream of *Alexander's* approach went out to meet him in his pontifical robes, attended with the *Levites* in white garments: this had such an imposing effect on *Alexander*, that he laid aside his hostile intentions, and went forward and embraced the high priest; and afterwards being informed of the prophecy of *Daniel* respecting the overthrow of *Persia*, offered sacrifices in the Temple to the God of the Jews; and promised whatever the Jews required.

646. **Subject to Egypt.**—*Alexander* continued his conquests: and even advanced across the *Indus*: he soon after died of a fever; B. C. 323.: and his possessions were divided amongst his generals. *Judæa* fell to *Laomedon*; and two years afterwards, *Jaddua* died, and was succeeded by his son *Onias*, in the high-priesthood. *Ptolemy Lagus* had acquired *Egypt*, and thirsting for conquest, invaded *Judæa*, entered *Jerusalem* on the sabbath, took possession of the city without resistance, and led many thousands captive into *Egypt*.

647. **Antigonus**, governor of *Western Asia*, wrested *Judæa* from *Ptolemy Soter*, son of *Lagus*, retaining it for about twelve years, B. C. 314—362., when it reverted once more to *Ptolemy*: and continued subject to *Egypt* 100 years. In the year B. C. 300. *Onias*, the high-priest, died, and was succeeded by his son, *Simon*, surnamed 'The Just.' This prince repaired *Jerusalem*,

644. Of *Darius Codomanus*. 645. How did *Jaddua* avert the threatened attack of *Alexander the Great*?
 646. What befel the Jews when subject to *Laomedon*?
 647. What alterations did the kings of *Syria* effect in *Judæa*?

and the Temple, improved the fortifications, and constructed a large reservoir to supply the city with water (*Eccclus.* i. 1—7.). At his death, B. C. 292., his brother *Eleazar* succeeded, his son *Onias* being at the time too young. The presidency of the '*Great Synagogue*' however, which hitherto went with the high-priesthood, was now separated from it, and conferred on *Antigonus* of Soccho, the founder of the sect of the *Sadducees*. It was during the priesthood of *Eleazar*, and while *Ptolemy Philadelphus* was on the throne of Egypt, that the Hebrew Scriptures were translated into Greek, and which is known as the *Septuagint*. B. C. 285. (see *pars.* 13, 14.) The Jews now extended into Egypt, and Asia Minor, enjoying considerable freedom under the *Ptolemies*, and under *Seleucus Nicator*, the successor of *Antigonus*. At length *Eleazar* died (B. C. 276.), having held the priesthood 15 years.

648. *Manasses—Onias II.*—*Eleazar* was succeeded by *Manasses* (or *Manasseh*) the son of *Jaddua* (B. C. 276.); who regularly paid the usual composition for the taxes into the Egyptian treasury. On the death of *Manasses* (B. C. 250.), *Onias*, the son of *Simon the Just*, at length succeeded. He, however, suffered the tribute due to *Ptolemy* to get into arrear; and when pressed for payment by *Ptolemy Euergetes*, who had succeeded his father *Philadelphus*, B. C. 247., *Joseph*, the nephew of *Onias*, offered to go to Egypt, and arrange its settlement. On appearing before the Egyptian monarch, *Joseph* proposed to farm the revenues of Phœnicia, Cælo-Syria, Samaria, and Judæa, at double the amount they had previously returned. His address so pleased the king, that his offer was at once accepted without the usual security of bondsmen, and he paid the arrears out of money he borrowed while in Egypt. About this period *Ptolemy Euergetes* was succeeded by his son *Ptolemy Philopater*, B. C. 221. A few years later, *Onias II.* dying was followed by *Simon II.* as high-priest, and governor of Judæa. B. C. 219.

649. *Simon II. and Ptolemy Philopater.*—Judæa was now exposed to the ravages of *Antiochus the Great*, king of Syria, who attempted to wrest it from the dominion of *Philopater*, but the Egyptians hastened to its relief, and expelled him. *Philopater* visiting Jerusalem was tempted by curiosity to see the interior of

648. What occurred during the high-priesthood of *Manasses*, and *Onias II.*? 649. Of *Simon*?

the Temple, contrary to the feelings of the Jews, *Simon* strongly dissuaded him, but he was the more determined, and angrily forced his way through the outer courts, and was about entering the 'Holy of Holies,' when from some unexplained cause he was 'shaken like a wind, and fell speechless to the ground,' and was taken forth half dead. On his recovery he threatened the whole Jewish nation with severe punishment, and retired from the city, B. C. 217. At length *Philopater* died, and was succeeded by his son *Ptolemy Epiphanes*, who was but 5 years of age. B. C. 205.

650. *Antiochus the Great* taking advantage of the king's minority, renewed his assaults upon Judæa. The Jews disgusted with the treatment of *Philopater*, sided with *Antiochus*. *Scopas* the Egyptian general was ultimately defeated, and Judæa fell under the sway of Syria. B. C. 203. Many advantages were conferred on the Jewish nation by *Antiochus* in reward for their services. Soon after these events *Simon II.* died. He was succeeded by his son *Onias III.* B. C. 195.

651. Under Syria.—Judæa thus became subject to the kings of Syria, and the land was now called *Palestine*, and divided into five districts: three on the west of Jordan—*Galilee*, *Samaria*, and *Judæa*; and two on the east, *Trachonitis*, and *Peræa*. The Jews, however, still retained their own laws, and were governed by the High-priest, and Council of the nation.

652. The Syrian Kings from the death of *Alexander the Great*, B. C. 323., and the overthrow of *Laomedon*, B. C. 320. were:—

	<i>Died B. C.</i>
<i>Antigonus</i>	302
<i>Seleucus Nicator</i> (<i>conquered Syria in 312</i>) ...	280
<i>Antiochus Soter</i>	261
<i>Antiochus Theos</i>	246
<i>Seleucus Callimachus</i>	226
<i>Seleucus Ceraunus</i>	223
<i>Antiochus the Great</i>	187

653. *Onias III.* and *Seleucus Philopater*.—The Jewish nation under *Antiochus the Great* enjoyed peace and prosperity; and on the death of that king in B. C. 187.,

650. What occurred in the time of *Antiochus the Great*? 651. How was *Palestine* divided? 652. Who were the Kings of Syria after *Alexander the Great*? 653. What occurred in the time of *Onias III.*?

his son *Seleucus Philopater* succeeded, and exercised the same favourable disposition towards them. It was not long however before a disturbance was created by one *Simon*, a Benjamite, the governor of the Temple, which produced a rupture between him and *Onias III.* *Simon*, not being able to prevail against *Onias*, falsely reported to *Apollonius*, the Syrian governor at Antioch, that immense treasures were secreted in the Temple. *Apollonius* forwarded the information to *Seleucus*, who dispatched his officer *Heliodorus* to seize them. The attempt was frustrated by the interposition of Divine providence, the officer falling senseless to the ground as he was about to enter the sacred place. *Heliodorus* recovered, and returned to Antioch. *Simon* continued to excite rebellion against the authority of the High-priest; till at last *Onias* complained to *Seleucus*, and *Simon* was ordered into banishment. Soon after this event *Seleucus* died, and was succeeded by his brother *Antiochus Epiphanes*. B. C. 175.

654. *Jason—Menelaus*.—In the following year *Jesus*, the brother of the High-priest, plotted against the good *Onias*; and by offering the unprincipled *Epiphanes* a greater amount of tribute, he procured his brother to be deposed, and himself to be appointed in his room, B. C. 175. *Jesus* (or *Joshua*), to propitiate the king, assumed the heathen name of *Jason*, and introduced Grecian luxuries and manners. For three years he laboured to root out the Jewish polity and peculiarities; and at length, sending his younger brother *Onias*, who had assumed the Greek name of *Menelaus*, to take the tribute to Antioch, *Menelaus*, following the traitorous example of *Jason*, offered to furnish the king with a greater amount of tribute if he would confer upon him the High-priesthood. *Menelaus* was invested with the office; but on his return to Jerusalem *Jason* resisted his appointment. *Menelaus* went back to Antioch, where he represented the case to the king, and promising to *Epiphanes* to extirpate all Jewish customs and ceremonies if he would support him, he was assisted with a military force. *Jason* was expelled, and retired amongst the Ammonites. But *Menelaus* soon forgetting the payment of the tribute, he was summoned to Antioch, and while there, finding the demand imperative, he ordered his deputy in Jerusalem, named *Lysimachus*, to take the

golden vessels out of the Temple, and raise the money. *Onias* III. the ex-high-priest, and the elder brother of *Menelaus*, who then resided in Antioch, severely reproved him for this sacrilege; which excited considerable commotion both in Antioch, and in Jerusalem. To quell the tumult *Andronicus* the deputy of *Epiphanes*, who was then absent, being bribed by *Menelaus*, caused *Onias* III. to be assassinated. The king hearing of this cruelty, on his return, he ordered his deputy to be put to death on the same spot that had witnessed the massacre of *Onias*. (2 *Macc.* iv.).

655. Jews revolt.—Shortly after, *Antiochus Epiphanes* having made war with Egypt, a report reached Judæa of his sudden death; the excited *Jason* advanced towards Jerusalem with a force of 100 Ammonites, and excited the Jews to revolt. *Jason* obtained possession of the city, while *Menelaus* retired within the strong-hold of Zion. *Antiochus Epiphanes*, however, having been forced to abandon his Egyptian expedition by order of the Roman Republic, suddenly came to the relief of Jerusalem. He made a desperate and most successful assault, slaying 40,000 people, and taking as many prisoners, whom he sold into slavery. He also plundered the city, and the Temple; defiled the sanctuary: and inflicted the most barbarous cruelties upon the inhabitants. He then returned to Antioch with his booty, leaving *Menelaus* governor and High-priest B. C. 170.

656. Persecution and profanation of the Temple.—Two years afterwards, *Apollonius* was sent by *Antiochus* into Jerusalem with an army of 22,000 men. He entered the city with every demonstration of peace, but on the following Sabbath, he set the troops upon the populace and filled Jerusalem with blood and rapine. The houses were plundered and destroyed; the walls of the city broken down; and a castle built on Mount Zion to command the entrances to the Temple. His next proceeding was to prohibit the services of Jehovah, and enforce the worship of the gods of the king; and that no religion should be acknowledged but that of Syria. Circumcision, and every observance of the Mosaic ritual were made capital offences; all the copies of the Sacred Writings that could be found were destroyed; altars

655. What was the conduct of Jason? 656. What did Antiochus do to the Temple?

were erected in every city; and the people compelled to offer sacrifices to the gods, and to eat swine's flesh every month. The sacred Temple was dedicated to "*Jupiter Olympus*," and an image of that heathen deity set up within its precincts: the people were also compelled under pain of death rigidly to conform to the persecuting edicts of Antiochus. For three years and a half "the daily sacrifice was taken away," as Daniel had predicted; and the most revolting barbarities committed. An aged priest named *Mattathias*, was the first who dared to resist the tyrant. B. C. 168.

657. *Mattathias* was the father of five sons, all distinguished for their bodily strength, and mental endowments, and with these he undertook the deliverance of his country. 167. B. C. Having harangued the populace, he retired into the wilderness, whither quickly followed him a host of his countrymen. He collected an army of 6000 men, and boldly attacked the enemies of his country; but dying during the expedition, his son *Judas Maccabeus* succeeded in effecting his father's designs, and not only established the independence of Judæa, 166. B. C.; but restored also the worship of the true God. *Judas* was appointed by his dying father the general of the forces on account of his warlike skill and bravery, whence he gave him the name of *Maccabeus* 'the hammerer'; and *Simon* another son was appointed chief counsellor on account of his wisdom.

658. *Feast of Dedication*.—In commemoration of the event of newly *dedicating* the Temple, and the altar, after the profanation of ANTIOCHUS EPIPHANES, *Judas* ordained an annual feast of eight days, called the *Feast of Dedication*, 165. B. C. (1 *Macc.* iv. 56.). During its continuance there was a general illumination (*John* x. 22.) *Antiochus Epiphanes* died, B. C. 163., and was succeeded by his infant son *Antiochus Eupater*, under the guardianship of *Lysias*. *Judas Maccabeus* vigorously prosecuted the war, and obtaining many decisive victories over the Syrians, procured peace. *Menelaus*, the High-priest, getting into disfavour, was removed to Antioch, where he was soon after put to death, and *Alcimus* (or *Jacimus*) appointed in his stead; a man as wicked as his predecessor. The Jews therefore would not

657. Who were *Judas Maccabeus*, and *Simon*? 658. What was the *Feast of Dedication*, when, and why instituted?

recognize his appointment. *Demetrius Soter*, who had the Syrian throne, B. C. 162., attempted to enforce his reception; but the armies under Bacchides, and Nicanor, were successively overthrown by *Judas*. Bacchides again appeared before Jerusalem with an overwhelming force: a battle was fought, in which *Judas*, being deserted by his panic-stricken soldiers, was slain. B. C. 161.

659. *Jonathan*, the younger brother of *Judas*, was elected as their captain by the Jews; but the superior forces of Bacchides established *Alcimus* in the High-priesthood, and compelled *Jonathan* to retire into the wilderness; but it was not long before *Alcimus* attempting to alter the arrangements of the Temple was smitten with palsy and died. The Jews were now for two years left at rest. At this period a rival to the Syrian throne appeared in the person of *Alexander Balas*, who pretended to be the son of Antiochus Epiphanes. Both parties were anxious to gain over to their side, the Jewish leader *Jonathan*, who therefore received many advantages; amongst them was the High-priesthood from Alexander. *Jonathan* aided the latter, B. C. 153., who eventually overthrew *Demetrius* in a pitched battle, where he was slain, B. C. 150: and *Alexander* ascended the Syrian throne. Shortly after, however, *Demetrius Nicator*, the son of *Demetrius Soter*, marched against Alexander, and stepped into the throne of his father. Trypho, the old minister of Alexander, proclaimed *Antiochus*, the son of Alexander, king, under the name of Theos. *Jonathan*, having been faithlessly treated by *Demetrius*, aided *Antiochus*, who ultimately gained the Syrian sceptre. The treacherous *Trypho*, however, quickly murdered the young prince, and to secure his own elevation, entrapped *Jonathan* into his power by overtures of friendship, and put him to death. B. C. 144.

660. *Simon Maccabæus* was now chosen to succeed his brother, as the Jewish leader, and High-priest. Finding the yoke of *Trypho* intolerable he began by making overtures to *Demetrius Nicator*; who glad of such assistance to recover his crown, made Judæa independent of Syria by a royal edict, relinquishing all claims for tribute customs, and taxes, B. C. 143. *Demetrius* falling into the hands of the Parthians, his brother *Antiochus Sidetes*, with the aid of the Jewish leader, overthrew *Trypho*, put

659. What was the conduct of *Jonathan*? 660.
What befel *Simon Maccabæus*?

him to death, and acquired the Syrian throne. But he made a demand of *Simon*, which the latter resisted, and sent his two sons, *John Hyrcanus*, and *Judas*, to meet him in the field. The Jews were victorious, and having expelled the Syrians from Judæa, they continued some time unmolested. *Simon* now made a tour of the provinces in company with his two sons *Mattathias*, and *Judas*. On arriving at Jericho, *Ptolemy*, the governor, who was his son-in-law, having made secret arrangements with the king of Syria for cutting off the family of the renowned *Maccabæus*, invited the aged *Simon* with his two sons to a repast, and there basely murdered them: he then despatched a body of assassins to seize the surviving son, *John Hyrcanus*. The latter apprized of the treachery hurried to Jerusalem, where he found numerous adherents, and was appointed the successor of his father. B. C. 135.

661. *John Hyrcanus*.—*Antiochus* at the suggestion of *Ptolemy* now invaded Judæa, and besieged Jerusalem. From some unknown cause he was induced to abandon the siege, and make peace with the Jews, provided they would accede to certain conditions. *Hyrcanus*, too glad to obtain time and repose to repair the distressed condition of his people, accepted the terms: and shortly after accompanied *Antiochus* in a war with Parthia for the release of *Demetrius*, B. C. 131. When however the armies retired into winter quarters, *Hyrcanus* returned with his troops to Judæa: in the mean while the Parthians under *Phraates* suddenly came down upon *Antiochus*, slew him, and put his army to the rout. *Demetrius* now regained the throne of Syria. *Hyrcanus*, taking advantage of these circumstances, seized several towns of which the Jews had lately been dispossessed, and by indefatigable zeal and courage thoroughly retrieved the fortunes of his country. He subdued the Samaritans, and destroyed the temple on Mount Gerizim: compelled the Idumæans to conform to the Mosaic law; and established the most friendly relations at Rome. He also built for himself a fortified residence on Mount Zion, called *Baris* (afterwards *Antonia*). Indeed, Judæa had never since the Captivity attained to such a degree of power and independence as it now enjoyed. *Hyrcanus*, shortly after, king umbrage at a slur cast upon him by a leading

Pharisee, to which sect he himself belonged; continual unpleasantness followed, which ended in the Jewish leader joining the rival sect of the Sadducees. By this proceeding his troubles increased rather than lessened, till at length *Hyrcanus* died B. C. 107.: having held the government thirty years.

662. *Aristobulus*.—*Hyrcanus*, notwithstanding he left five full grown sons, bequeathed the government to his widow. *Aristobulus* the eldest son soon claimed the dignity; imprisoned his mother whom he suffered to be starved to death; and, with the exception of his favourite brother *Antigonus*, shut up the rest. *Aristobulus* now assumed the title and state of King, he went to war with *Ituræa*, but being taken ill, he was obliged to return to Jerusalem, leaving his brother *Antigonus* to prosecute the war. It was not long before *Antigonus* was suspected of having designs upon the crown; *Aristobulus* in consequence sent for his brother to appear before him unarmed, giving private orders that if he should disobey he was to be slain. *Antigonus* deceived by his enemies contravened the order, and was put to death. *Aristobulus*, smitten with remorse at the steps he had taken to secure his position, aggravated the disease under which he was suffering, and died the same year. B. C. 106.

663. ALEXANDER JANNÆUS.—On the death of *Aristobulus*, his widow *Alexandra* (Salome) released his imprisoned brothers, the eldest of whom, *Alexander Jannæus*, ascended the throne, B. C. 106. This prince occupied a long reign in continual wars, and with various success. At first he contended with neighbouring states, and ultimately made great acquisitions to the Jewish territories. The latter part of his reign however from B. C. 95. was spent in the horrors of civil war; in which he had to contend against the bitter hatred of the Pharisees. At one time *Alexander* was reduced to the greatest straits, and obliged to seek shelter in the mountains; he at last subdued the rebellion; B. C. 86; but his revenge led him into the most cruel and diabolical excesses. The King once more resumed his martial operations with the adjoining nations; and after obtaining many advantages, his luxurious indulgences impaired his health, and he died. B. C. 79.

662. What was the conduct of *Aristobulus*? 663.
What of *Alexander Jannæus*?

664. *Hyrcanus* I.—*Alexandra*, the late King's widow, to whom the government had been bequeathed, following the advice of her deceased husband, invested the sect of the Pharisees with the chief power. Her eldest son *Hyrcanus* was appointed the High-priest. The youngest son *Aristobulus*, who was of a martial spirit, but of the sect of the Sadducees, for a time retired into private life: but secretly took steps to gain the interest of the leading men in Judæa to espouse his designs upon the crown when the opportunity should present itself. At length *Alexandra* was taken dangerously ill, and died: B. C. 70. The Pharisees instantly proclaimed *Hyrcanus*, King; and detained the wife and children of *Aristobulus* in the fortress of Baris, as hostages for his submission to this new appointment. *Aristobulus* however at once assumed the title and authority of King, and marched an army towards Jerusalem to enforce his pretensions. An engagement was fought at Jericho, where the greater part of the soldiers of *Hyrcanus* deserted to his rival, and he himself fled to Jerusalem. *Aristobulus* quickly followed him when the sluggish and weak-minded *Hyrcanus* resigned his dignity, and the conqueror was universally acknowledged King under the title of *Aristobulus* II; three months after his mother's death. B. C. 70.

665. *Aristobulus* II.—The claims of *Hyrcanus*, who had now retired into privacy, together with his incapacity for government, gave opportunity for any ambitious leader to advocate his cause. *Antipater*, the Idumean, who had been appointed governor over his native land by Alexander Jannæus, saw the opening, and decided upon re-instating *Hyrcanus* on the throne. He gained over to his interest *Aretas*, king of Arabia, whom he induced to invade Judæa under the promise of his having the cities that had once belonged to his dominions. The attempt proved so far successful from the adherence of the powerful sect of the Pharisees that *Aristobulus* was compelled to retire into the Temple. In his extremity the King applied to the Roman generals then in Syria for assistance. The party of *Hyrcanus* also took the same step. B. C. 65. The money of *Aristobulus* however prevailed. *Scaurus*, the Roman general, insisted with threats, on *Aretas* returning to his own

664. What occurred to *Hyrcanus* II? 665. What was the conduct of *Aristobulus* II?

country; and no sooner was *Aristobulus* relieved of his presence, than he rallied his troops, fell upon the rear of the Arabian army, and obtained a complete victory. Both parties soon saw the advantage of gaining the favour of the great *Pompey*, and after making the most costly presents they laid their claims before him. The wary Roman kept the cause in abeyance till at last *Aristobulus* committed himself, when *Pompey* marched into Palestine, dethroned *Aristobulus*, whom with his family he took to Rome to grace his triumphs; and making Judæa a Roman province, he allowed *Hyrcaus* to be High-priest, but not to assume the title of king, B. C. 63; and required him to pay annual tribute.

666. *Antigonus*. — Not many years afterwards *Crassus* entered Judæa, and plundered the Temple of ten thousand talents of silver. 54. B. C. JULIUS CÆSAR confirmed *Hyrcaus* in the priesthood; but about four years after the death of Cæsar, *Antigonus*, the son of *Aristobulus*, aided by the Parthians, deposed his uncle *Hyrcaus*, and assumed the title of king. 41. B. C.

667. *Herod* (Ἡρώδης), however, the Idumæan, who with his father *Antipater* (Ἀντίπατρος), had been honoured by *Hyrcaus*, immediately went to Rome; and through the interest of ANTONY, and AUGUSTUS, was appointed king of Judæa: he returned, and began hostilities against *Antigonus*, and in about three years took Jerusalem, and put an end to the government of the *Maccabees*, or Asmonean Princes, 37. B. C. which so long had distinguished itself in Apocryphal History; and which had endured 130 years. The unfortunate *Antigonus* was now put to death at Rome by *Antony*.

668. *Herod* married Mariamne, an Asmonean princess, whom he afterwards publicly executed from motives of jealousy: and *Aristobulus* (Ἀριστόβουλος), the High-priest, her brother, was secretly murdered. He enlarged Judæa, but it continued tributary to the Romans. *Herod* was a cruel tyrant to his people, and to his family, putting three even of his own children to death: he was also a slave to ambition and to his passions.

666. Who was *Antigonus*? 667. What was the conduct of *Herod*? *What family particularly distinguished itself during the Apocryphal history?* 668. Whom did *Herod* marry, and what was his character?

669. **Temple repaired.**—To please the Jews. *Herod* repaired the temple, which, as Divine Worship was not interrupted for 46 years, was not, it is to be supposed, entirely pulled down; he expended vast sums of money upon it, and added greatly to its magnificence. (See *par.* 439.)

670. **Birth of Christ.**—About this time, there was a confident expectation among the Jews of the coming of the *Messiah* (*Μεσσίας*); and even among the heathens an idea prevailed of some extraordinary person appearing in Judæa. In the 36th year of the reign of *Herod*, and while *AUGUSTUS* was Emperor of Rome, CHRIST WAS BORN at *Bethlehem*,—which was originally the mother city of the tribe of Judah,—of the *Virgin Mary*, of the lineage of David as had been prophesied. 4. B. C.

671. **Murder of the Innocents.**—*Herod* on hearing this, and anticipating the overthrow of his kingdom, ordered all the male children of two years old and under to be put to death. He was soon after, smitten with a loathsome disease, and died, a singular example of divine justice, *one year and a half after our Saviour's birth*; and his dominions were divided among his three sons, and his sister, (according to the common computation. B. C. 8.)

672. **Division of the kingdom.**—

1st. *Archelaus* (*Ἀρχέλαος*) had Judæa Propria, Samaria, and Idumea.

2nd. *Herod Antipas* (*Ἀντίπας*), who beheaded *John the Baptist*, had Galilee, and Peræa.

3rd. *Philip* (*Φίλιππος*), Trachonitis, and Iturea.

4th. And *Salome* (*Σαλώμῃ*), had Abilene, which in *Herod's* lifetime had been governed by *Lysanias* (*Luke* iii. 1.). All these jurisdictions were termed *Tetrarchies*; and now commences the *Canon* of the NEW TESTAMENT.

673. **Sects of the Jews.**—About the time of the *Maccabees*, from 100 to 150 years before Christ, the Jews, like the Philosophers of Greece, and perhaps in imitation of them, were divided into different sects, distinguished

669. What did he to the Temple? 670. Who was universally expected about this time? When was CHRIST BORN? 671. What did *Herod* on hearing of the birth of Christ? What befel *Herod*? 672. Amongst whom were the dominions of *Herod* divided? Specify them? 673. When did the various sects arise amongst the Jews?

by their different practices and opinions, though united in communion with each other, and with the body of their nation.

674. The chief of these Sects were :—the *Pharisees*, *Sadducees*, *Essenes*, and *Herodians*; together with the *Scribes*, who, properly speaking, were of no particular sect.

675. The *Pharisees* derived their appellation from the Hebrew word *Pharas* or *Pharash*, 'to separate,' because they separated from other sects, as being themselves more devout and religious. They believed in the resurrection of the dead, and in the existence of angels, and spirits; and were peculiar in attaching the first importance to the traditions of the elders, and in the observance of external rites, and ceremonies; they placed also especial reliance on frequent ablutions, and fasting, long prayers, and the religious observance of the Sabbath. (*Godwin* is of opinion that this sect arose about 300 years before Christ; but from *Josephus*, we gather that they were a sect of great weight during the High-priesthood of *John Hyrcanus*, 108 years B. C. See *par.* 661.).

676. The *Sadducees* took their rise from *Antigonus Socchæus* (of Soccho), president of the Sanhedrim, 250. B. C.: they rejected the traditions of the *Scribes*, binding themselves only to the written Law; their name is derived from *Sadoc*, one of his followers, who, deviating from his doctrine, maintained that there was no future state of rewards and punishments, nor resurrection; and that there is neither angel, nor spirit.

677. The *Essenes* (*Ἐσσηνοί*), a word, as *Michaelis* says of Egyptian origin, and of the same import with *θεραπεύται* in Greek, differed from the *Pharisees* in not relying on traditions, or a rigorous observance of ceremonies; and from the *Sadducees* in their belief of a future state; yet they pretended to great sanctity of manners, and much self-denial; the austerities, and recluse life of the *Essenes* is thought to have given rise to monkish superstition. They are not mentioned by name in the New Testament, but they are supposed to be alluded to by St Paul in *Col.* ii. 18., and in the *Ephesians*, and *Epistle to Timothy*. From *Philo*, and *Josephus*, we learn, that they believed in the immortality of the soul; were

674. Mention the chief of them, and their peculiarities.

675. Who were the Pharisees? 676. Who were the Sadducees? 677. Who were the Essenes?

absolute predestinarians; strict observers of the Sabbath; and held the Scriptures in high reverence, but neglected their plain and literal meaning by indulging in mystical and allegorical interpretations. The time of their origin is unknown: *Pliny* says they had existed many thousand years; and in the First Book of the *Maccabees*, we find they were formed into a society before *Hyrcanus* was High-priest. The first of the *Essenes* mentioned by *Josephus* is *Judas* in the time of *Aristobulus*, and *Antigonus*, son of *Hyrcanus*. *Suidas*, and others, believe them to be a branch of the *Rechabites*, who existed before the Captivity.

678. The **Herodians** are considered rather as a political than a religious sect; though among the Jews religious and civil affairs were necessarily blended. They took their name, according to *Tertullian*, from their believing *Herod* to be the Messiah; but there is no foundation for this belief in Scripture. They most probably were a set of men of very profligate principles, and strongly attached to the family of *Herod*; and by consequence were naturally zealous for the authority of the Romans.

679. The **Scribes** were not a distinct sect, but seem to have given origin to all the sects: they were originally merely Copiers of the Law, from which they gradually became expounders also; and from their diversity of opinions drew disciples after them. By their corruptions, misinterpretations, and additions to the written Word of God, they gave birth to that blindness of the Jews which led to their rejection of the Messiah. They are mentioned very early in Sacred History; and the Rabbins consider them as chiefly of the tribe of *Simeon*, while others think that the tribe of *Levi* only were allowed to transcribe the Holy Scriptures.

THE APOCRYPHAL BOOKS.

680. The *Apocryphal Books* are fourteen in number, viz. :—

1. ESDRAS.
2. ESDRAS.
TOBIT.

JUDITH.
REST OF THE CHAPTERS
OF ESTHER.

678. Who were the Herodians? 679. Who were the Scribes? 680. How many Apocryphal Books are there? Name them.

WISDOM OF SOLOMON.
ECCLESIASTICUS.
BARUCH.
SONG OF THE THREE
CHILDREN.

SUSANNAH.
BEL, AND THE DRAGON.
PRAYER OF MANASSES.
1. MACCABEES.
2. MACCABEES.

I. ESDRAS.

681. **THE First Book of *Esdras*** (*Ἑσδρας*), or *Ezra* was the production of some Hellenistic Jew, *i. e.* of a Jew living where the Greek language was spoken, and not of the inspired *Ezra*, who wrote the authentic work bearing his name, admitted into the Canon of Scripture. The events recorded in this book were anterior to the time of Josephus, who died A. D. 93., but it is uncertain when it was composed. It has been found annexed to the *Septuagint*; and in some Greek MSS. placed before the Book of *Ezra*, with that of *Nehemiah* between them, where it was styled the *First Book of Ezra*, and the two latter the *Second Book of Ezra*: such a position was assigned to it because the events it relates occurred before the return from the Babylonish Captivity.

682. **Its contents.**—This Book comprises a period of about ninety years; and contains a history of the Passover in the reign of *Josias*, and of the subsequent events down to the Captivity of the Jews (*chaps. i. ii.*): which seem to be gathered from 2 *Chron. xxxv. xxxvi.*—also the story of three competitors for the favour of *Darius*, intended to illustrate the character of *Zerubbabel*, who is the victor; but which indeed must be fabulous, since *Zerubbabel* was then in Jerusalem (*chaps. iii. iv.*)—and lastly a compilation from the histories of *Ezra* and *Nehemiah*, full of contradictions, and improbabilities, yet with nothing exceptionable in respect of doctrine or precept. It however utterly defies all chronological order, and the Scripture narration.

2. ESDRAS.

683. **The Second Book of *Esdras*** was written by a different hand from the preceding Book, and from internal evidence appears to have been written subsequent

681. Give an account of the First Book of *Esdras*.
682. What is related in the First Book of *Esdras*? 683.
Who wrote the Second Book of *Esdras*?

to the promulgation of the Gospel. The author is not known, and there exists no Hebrew, nor Greek Version.

684. **Its contents.**—This Book contains much valuable instruction, and many pious exhortations, but there is an assumption of prophecy, intermingled with many falsities and contradictions, inconsistent in an inspired writer. It represents *Ezra* reproving the Jews for their disobedience, and supplicating the favour of the Almighty; at the same time lamenting the corruptions, and evil propensities of man, and his consequent condition. Then follow a series of pretended revelations, affecting the restoration of Jerusalem, the character of the Messiah, the destruction of the Roman Empire, the fate of Egypt, of Babylon, and other nations; with further predictions but of a very obscure nature, and doubtful interpretation.

TOBIT.

685. **THE Book of Tobit** (or *Tobiah*) contains the true history of *Tobit* (Τωβίτ), and his son *Tobias* (Τωβίας). The beginning of the Book to the fourth Chapter, with portions interspersed, seem to have been written by *Tobit*, and the remainder by his son; with the exception of the two concluding verses, which were written by the compiler. *Tobit* was a native of *Thisbe*, in upper Galilee, born during the reign of *Ahaz*, and of the tribe of *Naphtali*. At the destruction of the kingdom of Israel, *Tobit* and his family were taken captive into Assyria by *Shalmaneser* (or *Enemesser*) B. C. 721., and the events of their lives are here recorded. Some authors consider this to be a fictitious story intended to encourage the social virtues, and patience under trials; showing also how they are rewarded in the present world. The means exercised in the restoration of *Tobit's* sight, and the ministry of angels pourtrayed in this memoir, are much questioned; nevertheless the Book is very instructive.

JUDITH.

686. **THE Book of Judith** is thought to have been written either by *Joachim* (or *Eliakim*) the high-priest in the reign of *Manasseh*; or by *Joshua*, the companion of *Zerubbabel*; but of this there is great doubt. The Book

684. What is contained in the Second Book of *Esdras*? 685. What is described in the Book of *Tobit*? 686. What is described in the Book of *Judith*?

was originally written in Chaldee, and the events recorded were in the time of Manasseh, about the 44th year of his reign. In this book the Assyrian, and Hebrew manners are well pourtrayed; while the prayer, and hymn of *Judith* (*chaps.* ix. xvi.) exhibit much piety. The Book furnishes us with animated examples of patriotism commended, ambition frustrated, and intemperance punished. Who this *Judith* (*Ἰουδίθ*) was, is unknown: the wife of Manasseh, however, bore this name.

THE REST OF THE CHAPTERS OF THE BOOK OF ESTHER.

687. These chapters, seven in number, assume to be the conclusion of the authentic *Book of Esther*, (*Ἑσθηρ*), which is admitted in the canon of Scripture. They are however only to be found in the Greek and Latin copies, and are considered of very doubtful authority. Their style is different from those of the acknowledged and admitted chapters; and they abound in traditions, and such fictitious matters as might illustrate the authentic history. We find a dream of *Mordecai* or *Mardocheus* (in *ch.* ix.), and its interpretation (x); the discovery of the two conspirators (xii.); the threatened destruction of the Jews (xiii.); *Esther's Prayer* (xiv.); her appearance before the King (xv.); and the restoration of the Jews to the favour of *Artaxerxes* (xvi.).

WISDOM OF SOLOMON.

688. THE Book entitled 'The Wisdom of Solomon,' was written by some Hellenistic Jew in imitation of the style and character of that celebrated monarch. The works of Solomon were generally termed 'The Books of Wisdom,' from which appellation the present title was borrowed; the work itself indeed contains many sentiments of that great writer. The author of this Book is not known, and it is uncertain whether it was written before or after Christ. There is internal evidence, however, that it is the production of a pious and enlightened mind, and very little inferior to the Canonical Books. The ancient Fathers looked upon it as a work of admirable

687. Give an account of the rest of the Chapters of the Book of Esther. 688. What is the nature of the Book called, the Wisdom of Solomon?

tendency, and of a very scriptural character. The earliest copy is in Greek, and abounds with imitations of Greek authors, and with allusion to Greek mythology: at the same time, there is nothing contradictory to revelation. It is replete with excellent advice to rulers; admonitions against errors; the consequences of idolatry; and the nature of the future state.

ECCLESIASTICUS.

689. THIS Book, styled in the Greek version '*The Wisdom of Jesus the Son of Sirach*;' and by the Latins '*Ecclesiasticus*,' a name of nearly equal import with '*Ecclesiastes*,' or '*The Preacher*,' was written by a Hebrew named *Jesus* (*ch.* l. 27.). He is supposed by *Calmet* to have fled into Egypt during the persecution of his country by Antiochus Epiphanes (about B. C. 171.); where he died, and left this work in Syriac, or Hebrew, to his son *Sirach* (Σειράχ); and this man left it to his son, *Jesus*, who translated it into Greek for the benefit of his countrymen in Egypt. Whether the grandfather, or the grandson, be the author, is a matter of some doubt. The title, however of '*The Son of Sirach*,' must be considered to apply to the Author, and not to the Translator.

690. ITS contents.—This Book was written long after the time of Solomon, to whom the Latin Church, and several of the Fathers have attributed it; because mention is made of the prophets who flourished before, and since the Captivity in Babylon (*xlvi.* 13; *xlix.*); and of the High-priest *Simon*, who lived a little before the time of the Maccabees (1): besides which there is a quotation from *ch.* iv. 6. of *Malachi* (in *xlvi.* 10.), who was the last of the prophets, (B. C. 420.). The work contains many of the sentiments of Solomon, whose style, and character, it very much imitates; abounding, as it does, in proverbs, and in moral, civil, and theological precepts: and many maxims for social and domestic life; adverting, likewise, to the manners and opinions, of the time, and to the appearance of the Messiah, and the Gospel dispensation. This Book has ever been in the highest repute, and deservedly held in great esteem.

689. Who was the author of Ecclesiasticus? 690. When was this Book written? What is the nature of its contents?

BARUCH.

691. THE author of this Book professes himself to be *Baruch* (Βαρούχ), the son of Neriah (Νήριος) and grandson of Maasiah (Μαασαία), and as the person who was distinguished for his attachment to Jeremiah (*Jer.* xlv.). It was written at Babylon in the fifth year of the captivity of Jehoiachim (Jeconias or Coniah) or of Zedekiah whither he had proceeded with his brother Seraiah (Σαραίας or Σαραία), who had been intrusted with certain prophecies by Jeremiah (*Jer.* li. 59—64.), which *Baruch* himself delivered at Babylon; and who solicited also the restoration of the sacred vessels of the Temple. Some writers think that an Hellenistic Jew was the author of this Book, who assumed the character of *Baruch*: while the greater number allow the authenticity of the first five chapters as from the pen of *Baruch*, and discard the sixth chapter as spurious. In the Romish Church it is considered the work of Jeremiah: and the last chapter has been appended in some Greek editions to the '*Lamentations*.' This Book is extant only in Greek, and Syriac. The principal subject is an epistle from the captive Jews in Babylon to their brethren in Judah.

THE SONG OF THE THREE CHILDREN.

692. THIS 'Song of the three Holy Children,' who were thrown into the fiery furnace, by command of Nebuchadnezzar, is said to be the work of some Hellenistic Jew who was desirous of embellishing their instructive history. It is not found in the Hebrew Canon; but in certain Greek versions of Theodoret, and in the Vulgate, it is placed between the 23rd and 24th verses of chap. iii. of '*Daniel*.' This Song consists of a prayer, and a thanksgiving; and it is to the latter part only (from *ver.* 29.), that the title of 'Song' properly applies; whence in *Coverdale's Bible* the title stands as, 'The Prayer of "*Azarias* (Abednego), and the Song of the Three Holy "Children." After a confession of sins, and acknow-

691. Who was Baruch? When was this Book written? What is the subject of it? 692. Give an account of the Song of the Three Children.

ledgment of God's righteousness, the work proceeds to urge all creatures to bless and praise God's Holy name for His many and great mercies.

SUSANNA.

693. THIS 'History of Susanna' (Σουσάννα) is thought to have been fabricated by some Hellenistic Jew, from certain traditionary accounts tending to the praise of *Daniel*. In the Greek version of Theodotion it stands at the beginning of the Book of 'Daniel,' but in the Vulgate, it forms the *thirteenth* chapter.

BEL, AND THE DRAGON.

694. THIS 'History of the Destruction of Bel, and the Dragon' is thought to be a parabolical story founded on that passage of Jeremiah (*Jer.* li. 44.) where the prophet threatens punishment to *Bel*, or Baal (Βηλ), the great idol of Babylon. The Book contains many extraordinary and incredible relations, particularly the destruction of the Dragon, as well as the conveyance of *Habakkuk* from Jerusalem to Babylon merely to provide *Daniel* a dinner. The exposure of the mercenary practices of the idolatrous priests, and the superstitions of the people, may have originated the story: its design being to ridicule idolatry, and to exalt true religion. In the Vulgate this Book forms the *fourteenth* chapter of 'Daniel;' While in the Greek it was called the Prophecy of *Habakkuk*. The events are ascribed to the time of Cyrus; and the scene is laid in Babylon, but the worship of animals has been erroneously assigned to that people.

THE PRAYER OF MANASSES.

695. THIS 'Prayer of Manasses' (Μανασσῆς) king of Judah, is said to have been composed by that monarch during his captivity in Babylon (2 *Chron.* xxxiii. 11—13.

693. What is the History of Susanna? 694. What is the History of Bel and the Dragon? 695. What is the Prayer of Manasses?

18, 19.). It is of doubtful authority, and is not found in any Hebrew copy. There is much piety and humility in it, and the necessity of repentance strongly enforced.

I. MACCABEES.

696. THE two Books of the *Maccabees* are so called from their giving the history of the renowned deeds of *Judas Maccabæus*, and his brothers, in effecting the restoration of their nation from the persecution and thralldom of *Antiochus Epiphanes*; who harassed, and pillaged them, and even designed the extermination both of the Jews, and of their religion. (See *pars.* 657, &c.)

697. Its contents.—*The First Book of the Maccabees* gives the history of the Jews from the beginning of the reign of *Antiochus Epiphanes* (B.C. 175.) to the death of *Simon*, the high-priest, (B.C. 135.); a period of forty years. It is ascribed by some authors to the pen of *John Hyrcanus*, the son of *Simon*; but this is a matter of doubt. It is a valuable history, written with great accuracy and fidelity: *Josephus* is indebted to it for his materials.

II. MACCABEES.

698. THIS *Second Book of the Maccabees* is a compilation from various histories, but particularly from a history of the persecutions of *Epiphanes*, and *Eupator* against the Jews, written in Greek in five books by an Hellenistic Jew of *Cyrene*, named *Jason*. The author of *II. Maccabees* is unknown: the beginning of the Book from *ch. i. to ii. 18.* contains many fabulous relations, and is considered spurious; the abridgement of *Jason's* history commences at *ch. iii.*, preceded, however, by a kind of preface in the last fourteen verses of *chap. ii.* and concludes at *xv. 37.* The Book comprises about fifteen years, from the enterprise of *Heliodorus*, who was sent by *Seleucus* to bring away the treasures of the Temple (B.C. 176.) to the victory of *Judas Maccabæus*

696. What are the Books of the *Maccabees*? 697. What is contained in the *First Book of the Maccabees*? 698. Give an account of the *Second Book of the Maccabees*.

over Nicanor (B. C. 161.) This Book is not written in chronological order, nor with great accuracy, therefore it must be read with caution.

699. In addition to these, there are two other Books of the Maccabees. The **Third Book of the Maccabees**, although in point of time it ought to be called the *first*, gives an account of the persecution of *Ptolemy Philopater* against the Jews in Egypt, about B. C. 215.; and the miraculous escape of those Jews who were exposed to the fury of Elephants in the hippodrome of Alexandria. The Book is to be found in the Septuagint; but not having been received in the Vulgate, it is not to be met with in English Bibles; it is however esteemed.

700. The **Fourth Book of the Maccabees** contains a history of the High-priesthood of *John Hyrcanus*.—(*Dr. Gray*.) There are some authors who make mention of a *fourth* and *fifth* Book of the Maccabees; the former of which being designed to illustrate the history of old Eleazar, and of the seven brothers, who with their mother suffered martyrdom under Antiochus,* (2 *Macc.* vi. vii.); and the latter, to give a history of Jewish affairs from the attempt of *Heliodorus* upon the treasures of the Temple down to the *Birth of CHRIST*.—(*Horne*).

699. What is the Third Book of the Maccabees?
700. What is the Fourth Book of the Maccabees?
What other account is there of a *Fourth*, and *Fifth* Book of the Maccabees?

* This history Lardner considers a fiction. *Lardner's Works*, Vol. x. 252.

APPENDIX.

CHRONOLOGICAL TABLE*

OF THE

CHIEF EVENTS IN SCRIPTURE HISTORY.

. To get the date A. M. subtract the known date B. C. from the year of the Creation 4004. B. C.; and conversely: to get the date B. C. subtract the known date A. M. from 4004. B. C., which will give the date required.

The events in Italics have been set in the Examinations at Cambridge University.

	B. C.
<i>The Creation</i> ,	4004
<i>Abel</i> died, aged 128 years,.....	3876
<i>Adam</i> died, aged 930 years,	3074
<i>Enoch translated to heaven</i> , aged 365 years.	3017
<i>Seth</i> died, aged 912 years,	2962
<i>Noah</i> born,	2948
<i>Enos</i> died, aged 905 years,	2864
<i>Cainan</i> died, aged 910 years,.....	2769
<i>Lamech</i> died, aged 777 years,	2353
<i>Methuselah</i> died, aged 969 years,.....	2349

* There is much difficulty in settling the Chronology of Scripture events: especially during the period of the *Judges*, and the *Kings of Israel*, and *Judah*. Doubts exist respecting the beginning, and ending of some of the Reigns, owing chiefly to the circumstance of the succeeding Kings being frequently associated in the kingdom before the death of their predecessors: and in referring to existing authorities very few are found to agree.

The above "TABLE" is abridged from *Abp. Usher*, and *Father Calmet*; where *Calmet* differs is pointed out,

	B. C.
<i>The Deluge</i> ,	2348
<i>The confusion of tongues</i> ,	2284
Noah died, aged 950, (350 after the Flood,).....	1998
Abram born,.....	1996
<i>Call of Abram</i> ,	1921
Ishmael born,	1910
<i>Sodom and Gomorrah destroyed</i> ,	1897
Isaac born	(Calmet says 1889) 1896
<i>Isaac offered by Abraham</i> ,	1871
Isaac married Rebekah,.....	(Calmet says 1856) 1858
Esau and Jacob born,	1836
Abraham died, aged 175,.....	(Calmet says 1821) 1818
Jacob went to Padan-aram,.....	1759
Joseph born,.....	1745
Jacob prevailed with God, and called ISRAEL,	1739
Joseph sold by his brethren,	1728
Isaac died, aged 180,	1716
Joseph interpreted Pharaoh's dream,	1715
Jacob sent his sons to buy corn,..... in 1707, and	1706
Jacob went to Egypt,.....	1706
Jacob died, aged 147,	(Calmet says 1699) 1689
<i>Joseph died, aged 110</i> ,	1635
Aaron born,	1574
Moses born,	1571
Moses fled to Midian,	1531
<i>The Exodus of the Israelites from Egypt</i> ,	1491
Tabernacle erected in the Wilderness,.....	1490
Aaron, died, aged 123,.....	(Calmet says 1452) 1451
<i>Moses died, aged 120</i> ,	1451
<i>The passage of the Jordan under Joshua</i> ,	1451
Canaan divided among the Tribes by Joshua,.....	1445
Joshua died, aged 110,	1443
Israelites enslaved by Cushan,.....	1413
Othniel, the first Judge,	1405
Eli, High-Priest and Judge, died,	1116
Samuel last Judge,.....	1116
<i>Saul anointed first king</i> ,	(some say 1259) 1095
David succeeded as king,.....	(some say 1219) 1055
Solomon succeeded David,	(some say 1179) 1015
<i>The Temple built</i> ,	1004
<i>The Temple dedicated</i> ,	1003
<i>Rehoboam succeeded, and revolt of the Ten Tribes</i> , (971 or)	975
<i>Jonah prophesied about</i> ,	840
<i>Amos and Hosea prophesied about</i> ,	800
<i>Micah prophesied about</i> ,	750

	B. C.
Israelites taken captive by ...aces,	740
<i>Israelites taken captive by Shalmaneser,</i>	721
Nahum prophesied,	715
<i>Isaiah prophesied, about,</i>	698
Jeremiah, and Zephaniah prophesied,	620
<i>Nebuchadnezzar took Jerusalem in the reign of Jehoiakim, (from which some date the beginning of the Captivity,)</i>	606
Habakkuk prophesied,	605
Daniel interpreted Nebuchadnezzar's first dream ...	603
Nebuchadnezzar besieged Jerusalem in the reign of Jehoiachin, or Jeconias,	598
<i>Jerusalem and the Temple taken, and burnt to the ground, and the people sent captive to Babylon,</i>	588
<i>Cyrus's decree, and Jews return from Captivity,</i>	536
<i>The Second Temple begun,</i>	535
<i>The Second Temple finished,</i>	515
Ezra, governor of the Jews,	467
Nehemiah succeeded as governor,	446
Malachi prophesied about,	420
Old Testament History ends,	420
Alexander the Great proceeded against Jerusalem,	332
Alexander died,	323
The Septuagint Translation made,	285
Antiochus Epiphanes plundered Jerusalem and the Temple,	170
Mattathias excited a revolt,	167
Judas Maccabæus succeeded,	166
<i>Feast of Dedication instituted,</i>	165
Jonathan Maccabæus succeeded,	153
The history of the Apocrypha ends,	135
Samaritan Temple on Mount Gerizim destroyed by Hyrchanus,	129
Aristobulus succeeded Hyrchanus, and assumed the title of King,	107
Judæa subjected to the Romans by Pompey,	63
Crassus plundered the Temple,	54
Antigonus revolted against his uncle Hyrchanus,	41
Herod went to Rome for aid,	40
Herod returned, and put to death Antigonus, and reigned as king,	37
Herod rebuilt the Temple at Jerusalem,	17
JESUS CHRIST born,	4
Herod died,	A. D. 2

	A. D.
Herod Archelaus deposed,	6
CHRIST, 12 years of age, disputed with the doctors,	9
Caiaphas, high priest,	14
<i>John the Baptist began his ministry</i> ,	29
John the Baptist beheaded,	32
JESUS CHRIST, <i>crucified</i> ,	33
Ananias, and Sapphira struck dead,	33
Saul of Tarsus converted,	34
St Matthew wrote his Gospel,	38
Agrippa, grandson of Herod, king,	38
St James put to death, and Peter imprisoned by Herod Agrippa,	43
Herod Agrippa died. (<i>Acts xii. 23.</i>)	44
St Paul pleaded before Felix,	59
St Paul pleaded before Festus, and before Agrippa,	60
St Paul sent in bonds to Rome,	62
St Mark wrote his Gospel,	63
St Luke wrote his Gospel, and the Acts of the Apostles,	63
History contained in the Acts ends,	63
St Peter, and St Paul martyred,	66
Jews revolted under Florus, and war began under Vespasian,	67
TITUS <i>destroyed Jerusalem and the Temple, sold Judæa, and put an end to the Jewish nation</i> ,	70
St John wrote his Gospel, and the Revelation,	97
St John died,	100

INDEX.

*** *The Figures refer to the Paragraphs.*

- AARON** aids Moses, 153.—his idolatry, 173.—sedition, 269.—authority confirmed, 276.—his rod, 183.—rod budded, 276.—death, 280.—life of, 281.
- Abdon**, a Judge, 364.
- Abednego** in Babylon, 531.—in fiery furnace, 533.
- Abel**, 44.
- Abiathar**, a priest, 288. 386.—with the Ark, 414.—rebels, 419.—banished, 427.
- Abigail**, 389.
- Abihail**, father of Esther, 570.
- Abihu**, 172. 245.
- Abijah**, king of Judah, 472.—attacks Jeroboam. 472.—dies, 472.
- son of Jeroboam, 451.
- Abijam**, same as *Abijah*.
- Abimelech** of Gerar, 73.
- son of Gideon, 360.—his death, 361.
- a priest, 386.
- Abinadab**, 393.
- Abiram**, his rebellion, 273. a son of Hiel, 322. 460.
- Abishai**, 390.—assists Joab, 408.
- Abner**, 390.—opposes David, 403.
- Abraham**, see *Abram*.
- Abram**, birth-place, 70.—idolater, 71.—call of, 72.—at Bethel, 73.—parts from Lot, 74.—the promise to, 75. 86.—rescues Lot, 76.—Father of the Faithful, 86.—Covenant with, 87.—called *Abraham*, 88.—life of, 101.—taught by Shem, 303.
- Absalom**, 411.—his rebellion, 414.—death, 413.
- Achan**, 323.
- Achish**, 391.
- Adah**, 45.
- Adam**, 29.—cursed, — 33.—expelled, 35.—clothed, 36.—type of Christ, 40.—religion of, 43.—descendants, 44.—wrote a Psalm, 584.
- Adamic Dispensation**, 43.
- Admah**, 82.
- Adonibezek**, 343.
- Adonijah**, 411.—rebels against David, 419.—put to death, 427.
- Adonizedek**, 345.
- Adoram**, 446.
- Adrammelech**, 513.
- Agamemnon** and *Iphigenia*, 366.
- Agag** slain by Samuel, 382.
- Ahab**, king of Israel, 459.—married Jezebel, 459.—conquers Benhadad, 464.—slain, 466.—his sins, 468.

- Ahasuerus*, 539. — checked progress of 2nd Temple, 557.—who he is, 569.
- Ahaz*, king of Judah, 511.—defeated by Israelites and Syrians, 511.—plundered the Temple, 511.—died, 511.—sign offered by Isaiah, 511.
- Ahaziah*, king of Israel, 469.—trades to Ophir, 469.—his accident, 469.—consults Baalzebub, 469.—Elijah reproves him, 469.—attempts prophet's life, 469.—dies, 469.
- king of Judah (called *Jehoahaz* and *Azariah*) his reign, 504.—killed by Jehu, 487.—his relatives slain, 488.
- Ahijah*, 446. 451.
- Ahimaaz*, 414.
- Ahimelech* or *Abimelech*, befriends David, 386.
- Ahithophel*, 413, 414.
- Ahitub*, a priest, 375.
- Aholiab*, 199.
- Ai* taken, 323.
- Aijeleth Shahar*, 585.
- Alamoth*, 585.
- Alcimus* high-priest, 658, 659.
- Alexander the Great* as to Temple on Mount Gerizim, 553.—conquers Judæa, 645.
- Alexander Balas*, 659.
- *Jannæus*, 663.
- Alexandra*, widow of Hyrcanus, 662, 663.
- Altar of Burnt-offering*, 181. 191.—of Incense, 181. 189.
- Al-taschith*, 585.
- Amasa*, 415.
- Amaziah*, king of Judah defeated by Jehoash, 490.—his reign, 508.
- Amen*, termination of many Psalms, 582.
- Ammonites*, 80. 279.—defeated by David, 408.
- Amnon*, 411.—his death, 412.
- Amon*, king of Judah, 517.
- AMOS*, prophet, 493. 509.—account of, 618.—his prophecies, 619.
- Amram*, 149.
- Anak*, sons of, 329.
- Andronicus*, 654.
- Anthony, Mark*, 667.
- Antigonus*, 647.—a brother of Aristobulus, 662.—a son of Aristobulus, 666. 668.
- *Socchæus* (of Soecho) founder of the Sadducees, 647. 676.
- Antiochus Epiphanes* succeeds Seleucus, 653.—profanes the Temple, 438. 655, 656.—persecutes the Jews, 656.
- *the Great*, 649.
- *Eupater*, 658.
- *Sidetes*, 660.
- *Theos*, 659.
- Antipater*, the Idumæan, 665.
- Aphek*, plain of, 464.
- Apocrypha*, 16.—the history, 640.—books of, 680.
- Apollonius*, governor of Antioch, 653.—ravages Judæa, 656.
- Apologue of Jotham*, 360.—of Jehoash, 490.
- Arad*, 282.
- Ararat*, Mount, 54.
- Araunah's* threshing floor, 417.
- Archelaus*, son of Herod, 672.

Aretas, king of Arabia, 665.

Aristobulus, son of Hyrcanus, 662.—the 11nd. 664, 665.

Ark, Noah's, make of, 52.—type of Christ, 60.

— *of the Covenant* or *Testimony* 182, 183.—contents of, 183.—removed, 187.—crosses Jordan, 318.—seized by Philistines, 376.—at Kirjath-jearim, 376. 398.—in house of Obed-edom, and Jerusalem, 405.—in the Temple, 433.—not in 2nd Temple, 437.

Arphaxad, 69.

Arses, 643.

Artabanus, 557.

Artaxerxes Longimanus, 543.—called Smerdis, 552.—promoted building the Temple, 557.—repudiated Vashti, married Esther, 558. 570.—favours Nehemiah, 561.—disgraces Haman, 571.

— *Mnemon*, 642.

Arza, 455.

Asa, king of Judah, 473.—attacks Baasha, 454. 473. and Zerah, 473.

Asahel, 403.

Asaph, author of certain Psalms, 584.

Asenath, 122.

Asher, blessing of, 137.—portion of, 331.

Ashtaroah, 344. 442. 459.

Asmonean or *Maccabæan* Princes, 667.

Ass of Balaam, 286.

Assyrian monarchs, list of, 540.

Assyrians destroyed by Angel, 513.

Astarte, 459.

Astyages, 536. 539.

Athaliah, weds Jehoram, 474.—reigns in Judah, 505.

Augustus, Emp. of Rome, 667.

Authorized Version of the Bible, 19.

Azariah, prophet, 473.—opposed to Uzziah, 509.

— same as *Ahaziah*, 504.—as *Uzziah*, 509.

— as *Abednego*, 602.—prayer of, 692.

BAAL, 344.—introduced by Jezebel, 459.—prophets of, 462.

Baalath, 441.

Baalbec, 441.

Baasha, king of Israel, 454.

— attacked Asa, 454. 473.

— died, 454.

Babel, 61, 62, 63.

Babylon taken by Cyrus, 547.

Babylonian monarchs, list of, 540.

Babylonish Captivity prophesied, 513.—begun, 521.

— continued, 522.—final, 523.—remnant destroyed, 530.—condition of captives, 536.—duration of captivity, 546.—release from, 549.

Bacchides, 658, 659.

Bagoas, 643.

Bagozes, 642.

Bahurim, 414. 429.

Balaam, 286.—slain, 290.—predicts the Messiah, 638.

his Ass speaks, 286.

Balak, 286.—slain, 290.

Bamah, 454.

Barak, 354.

- BARUCH**, prophet, 518. — reads the Roll, 521. — flees, 525. — *Apoc. book of*, 691.
Barzillai, 414.
Bathsheba, 409. — marries David, 410.
Beelzebub, 344.
Bel, 344.
Bel and the Dragon, 611. — *Apoc. book of*, 694.
Belshazzar, 536. — his feast, 537. 606. — hand-writing on wall, 538. — his death, 538.
Belteshazzar, name of Daniel, 602.
Belus, 344.
Benaiah, anoints Solomon, 419. — son of Jehoiada, slays Joab, 427. — puts Shimei to death, 429.
Benhadad aids Asa, 454. 473. — attacks Ahab, 464. — holds Ramoth Gilead, 466. — besieges Dothan and Samaria, 485. — murdered, 486.
Benjamin, 118. — blessing of, 139. — portion of, 331.
Benoni, 118.
Bera, king of Sodom, 76.
Berachah, 475.
Berodachbaladan, 513.
Bessus, 644.
Bethel, 451.
Bethuliah, 519.
Bezaleel, 199.
BIBLE, The, 1. — English Translation, 18. — Authorized Version, 19. — Bishops', 19. — Matthew's, 18. — Cranmer's, 18. — Geneva, 18.
Bidkar, captain of Jehu, 487.
Bildad the Shuhite, 588.
Bilhah, 108.
Birsha, king of Gomorrah, 76.
Bloody Sacrifices, 205.
Boaz, 370.
Book of Jasher, 326.
Book of the Law, 299. — discovered, 518.
Book of the Wars, 293. 326.
Brazen Laver, 181. 192.
Brazen Serpent, 283, 284. — destroyed, 512.
Bread of the Faces, 234.
Breast Plate, 193, 196.
Burnt-offerings, 206.
CABUL, 443.
Cain, 44. — posterity of, 45.
Cainan, 47.
Caleb, espies Canaan, 271. — his portion, 329.
Cambyzes (*Ahasuerus* in *Ezra*), 539, 547. — succeeds Cyrus, 522.
Canaan, cursed, 58. — his posterity, 67. — land of, 397. (See "*Promised Land*.")
Canticles, book of, 445. 589.
Captivity in Babylon, 521, 522. 523. (See *Babylonish Captivity*.) — of the Ten Tribes, 500.
Carchemish, 518.
Ceremonial Law, 169.
Chaldaean Language, 12.
Chapters and Verses, 20.
Chedorlaomer, 76.
Chemosh, 442.
Cherem, 240.
Cherith, brook, 461.
Cherubim on Mercy Seat, 185.
Chilion, 369.
CHRIST. Isaiah's prophecies, 596. — His coming predicted throughout the Bible, 638. — birth of, 670.

CHRONICLES, books of, 527, 528.—contents of, 529.

Circumcision, 87.—renewed, 319.

Cities of Refuge, 291, 292.

Cleomedes Astypalæus, 366.

Cloud, Pillar of, 266.

Confederate Kings attack Joshua, 325.

Confusion of Tongues, 61.

Coniah, same as *Jehoiachin* or *Jeconias*, 522.

Courses of Priests, 256.

Court of Tabernacle, 178.

Covenant with Abram, 87.—Tables of the, 169.

Cozbi, 288.

Crassus plunders the Temple, 666.

Creation, the, 24.

Curse on Adam and Eve, 33.—on rebuilding Jericho, 322.

Cushan-rishathaim, 349.

Cutham, 501.

Cuthæans, 501.—religion of, 502.

Cyaxares II. 536.

Cyrus, 536. (note), 539.—decrees return of the Jews, 546, 547.—foretold by Isaiah, 548.—died, 552.

DAILY SACRIFICE, 210.

Damascus, 406.

Dan, blessing of, 136.—portion of, 331.

DANIEL at Babylon, 521.—advanced, 531.—chief of wise men, 533.—interprets Nebuchadnezzar's Dreams, 532. 535.—and hand-writing on wall, 538.—informs Cyrus of the prophecy, 547.—account of, 602.—his prophecy, 603.—his prosperity, 604.

vision, 605.—2nd vision, 606.—last vision, 610.—in Lion's Den, 608.—his prophecies, 609.—writings, 611.—predicts the Messiah, 638.

Dathan's rebellion, 272.—accounted for, 273.

Darius the Mede, 536. (note)—called *Cyaxares* II. 539.

———— *Codomanus*, 643.

———— *Hystaspes*, 539.—succeeds Artaxerxes, 552.—confirmed edict of Cyrus, 554.—second Temple completed, 554.

———— *Nothus*, allows Temple on Mount Gerizim, 553. 641.

Day of Atonement, Feast of, 213.—described, 222, 223.—type of Christ, 224.

David chosen, 401.—anointed king, 378. 383.—persecuted by Saul, 385.—befriended by Jonathan, 385.—at Nob, 386.—at Adullam, 386.—at Engedi, 387.—at Ziklag, 391.—while king elect, 402.—his success, 406.—defeats the Ammonites, 408.—plans Uriah's death, 409.—adultery with Bathsheba, 409, 410.—reproved by Nathan, 410.—his sons, 411.—death of Absalom, 413.—avenges the Gibeonites, 416.—suffers from famine, 416.—numbers the people, 417.—suffers from pestilence, 417.—buys threshing-floor of Araunah, 417.—declining days, 418.—death, 420.—summary of his reign, 421.—appoints

- Solomon his successor, 419.—introduced Music and Singing in Public Worship, 423.—his public acts, 423.—character, 424.—writings, 424.—type of Christ, 424.—proposed building the Temple, 405. 424.—Royal Psalmist, 581.—predicts the Messiah, 538.
- Dead Sea*, 82.
- Debir*, 325.
- Deborah*, judge, 354.—song of, 354.
- Debts*, release from, 226.
- Dedication*, feast of, 213. 658.
- Delilah*, 365.
- Deluge*, the, 53.
- Demetrius Nicator*, 659, 661.—*Soter*, 658.
- DEUTERONOMY, book of, 296.—contents of, 297.—author of, 301.
- Dial*, first mentioned, 511.—brought backward, 514.
- Dinah*, 116.
- Division of the Land*, 328.
- Doeg*, 386.
- Dothan* besieged, 485.
- Dreams* of Butler and Baker, 125, 126.—of Nebuchadnezzar, 532, 535.
- Drink-offerings*, 204.—described, 244.
- Dura*, plain of, 533.
- EBAL, Mount, altar at, 323.
- Ebed-Melech*, 524.
- Eber*, 69.
- ECCLESIASTES, book of, 445.—author of, 588.
- Ecclesiastical Courts* established, 475.
- ECCLESIASTICUS, book of, 445. 689.—contents of, 690.
- Eden*, Garden of, 41
- Edom*, *Edomites*, 113, 115.
- Eglon*, 351.
- Egyptian Bondage*, 83, 84.
- Ehud*, Judge, 351.
- Ekron*, 469.
- Elah*, king of Israel, killed by Zimri, 455.
- Elath*, 498.
- Eldad*, 268.
- Elders*, seventy-two chosen, 268.
- Eleazar*, son of Aaron, 281.—died, 335.—son of Onias, 647.
- Eli*, 375.—his crime, 375.—punishment, 375.
- Eliab*, 401.
- Eliakim* or *Jehoiakim*, king of Judah, 520.—his reign, 521.
- Elias*, 481.
- Eliashib*, high-priest, 553.—dispossessed by Nehemiah, 563.
- Eliezer*, Abram's steward, 83. 99.—a son of Moses, 169.—prophet to Jehoshaphat, 475.
- Elihu*, the Buzite, 588.
- Elijah* prophecies, 461.—fed by Ravens, 461.—by the widow, 461.—raised her son, 461.—persecuted by Ahab, 461.—prophets of Baal slain, 462.—stays the famine, 462.—escapes from Jezebel, 463.—hears still small voice, 463.—anoints Hazael, Jehu, Elisha, 463.—reproves Ahaziah, 469.—translated, 478.—life of, 479.—prophecies of 480.—miracles of, 480.—same as Elias, 481.
- Elimelch*, 355, 369.
- Eliphaz*, the Temanite, 578.

Elisha, anointed, 463.—supplied army with water, 475.—obtains Elijah's mantle, 478.—recovers Naaman, 483.—makes axe swim, 484.—besieged in Dothan, 485.—prophecies to Hazael, 486.—advises Jehoash, 490.—incidents and miracles in life of, 491.—his death, 492.

Elisheba, wife of Aaron, 281.

Elkanah, 374.

Elon, a Judge, 364.

Emancipation from slavery, 231.

Embroidered coat, 193. 195.

Endor, witch of, 392.

English Translation of the Bible, 18.

Enoch, son of Cain, 45.—of Jared, 48.

Enos, 47.

Ephod, 193, 194.

Ephraim, 122.—portion of, 331.—city of, 451.

Esar-haddon, 501. 516.

Esau, 102, 103.—reconciled, 110.—At Mount Seir, 113.—life of, 114.

Eshcol, grapes of, 270.

ESDRAS or **Ezra**, 544. 681.—first book of, 681.—contents of, 682.—second book of, 683.—contents of, 684.

Essenes, sect of, 677.

ESTHER, book of, its place, 556.—contents of, 567, 568.—Queen of Ahasuerus, 558. 567.—her history, 570.—preserves the Jews, 571.—remaining chapters of book of, 687.—her prayer, 687.

Ethan, author of 89th Psalm, 584.

Eth-baal, 459.

Evangelical Prophet, 594.

Eve, 30.

Evil-merodach, 536.

EXODUS, book of, 143, 144, 145.—types in, 200.—chief persons in, 294.

Expiation, Feast of, 213.—described, 222.

EZEKIEL in Babylon, 522.—account of, 600.—his prophecies, 601.—predicts Christ, 638.

Ezion-geber, 441.

EZRA, writings of, 301. 545.—book of, 541.—language of, 542.—his office, 543.—said to be Malachi, 544.—Governor of Jerusalem, 558.—his reforms and resignation, 559. 684.—his death, 544.

FALL OF MAN, 32.

Famine of three years, 416.

Feast of Tabernacles, 213, 214.—described, 218.—of the *Passover*, 213, 214.—described, 215.—of *Pentecost*, 213, 214.—described, 216.—of *Trumpets*, 213.—of *Expiation*, 213.—of *Purim*, 213. 572.—of *Dedication*, 213. 658.—of *Unleavened Bread*, 215.—of *In-gatherings*, 218.—of *Weeks*, 216.

Fire for Service of Tabernacle, 245.—not in second Temple, 437.—pillar of, 266.

First-born, 241.

First-fruits, 241.

GABRIEL appears to Daniel, 609.

Gad, blessing of, 137.—portion of, 291. 331.—the Seer, 372.—author of 2nd

- Book of Samuel, 400.—denounces the numbering of the People, 417.
Geba built, 473.
Gedaliah, 525.
Gehazi, servant of Elisha, 483.
GENESIS, book of, 21.—types of Christ in, 140.—prophecies in, 141.—chief persons in, 142.—Messiah predicted in, 638.
Gerizim, Mount, 323. 502.—Temple on it, 552, 553.
Gershom, 169.
Geshem, 562.
Gessius Florus, 439.
Gibeah, 381.
Gibeonites deceive Joshua, 324.—the treaty, 324.—slain by Saul, 416.—avenged, 416.
Gideon, Judge, 356.—his sign, 356.—his victory, 357.—his ephod, 359.
Gilgal, 318.
Girdle, 193, 194.
Gittith, 585.
Golden Candlestick, 181. 190.
 ——— *Plate*, 193. 197.
Goliath, 384.—slain, 384.
Gomorrhah, 80.
Goshen, 122.
Government, different forms of, 311.
Great River, 397.
 ——— *Sea*, 397.
HABAKKUK, prophet, 627.—his prophecies, 628.
Hachaliah, 561.
Hadad, 443.
Hadadezer 406.—wars with David, 408.
Hadassar, name of Esther, 570.
Hagar expelled, 901.
HAGGAI, urges building the Temple, 554. 556.—account of, 631.—his prophecies, 632.
Hallelujah, termination of Psalms, 582.—beginning of, 585.
Ham, his posterity, 59. 66.
Haman plots against the Jews, 571.—hanged, 571.
Hanani appears to Asa, 473.—Governor of Jerusalem, 562.
Hananiah, Governor of Jerusalem, 562.—a name of Shadrach, 602.
Hand-writing on the wall, 538.
Hannah, 374.
Hanun, 408.
Haran, 70.
Hazael, anointed by Elijah, 463.—his nature revealed, 486.—murders Benhadad, 486.—attacks Judah, 507.
Heber, 69.
Hebrew, origin of, 69.—history of, 395.
Hebron, 402.
Heliodorus, Syrian General, 653. 698. 700.
Heliopolis, 441.
Heman, author 88th Psalm, 584.
Hercules and Omphale, 266.
Herod the Great, rise of, 667.—marries Mariamne, 668.—rebuilds the Temple, 439. 669.—murders Innocents, 671.
 ——— *Antipas*, 672.
Herodians, Sect of the, 678.
Hezekiah, king of Judah, 512.—kept the Passover, 512.—destroyed Brazen Serpent, 512.—stripped

- the Temple, 512. — distressed by Assyrians, 512. — life extended, 512. — latter days of, 513.
- Hiel*, rebuilds Jericho, 322. 460.
- Higgaion*, 585.
- High Priest*, 193. — garments of, 193. — his office, 254. — list of, 551. — under governors of Syria, 566. 640.
- Hilkiah*, 518.
- Hiram*, king of Tyre, 404. — aids Solomon, 430. — his debt, 443.
- Historical Books*, 306. — contents of, 307. — end, 565.
- Hobab*, 170.
- Hoham*, 325.
- Holocaust*, 206.
- Holofernes*, 519.
- Holy Land*, see "*Promised Land*."
- *Place*, 180. — in the Temple, 433.
- Holy of Holies*, 180.
- Hophni*, 375.
- Horeb*, Mount, 463.
- HOSEA*, prophet, 493. 509. — account of, 614. — his prophecies, 615. — predicts the Messiah, 638.
- Hoshea*, king of Israel, 499. — in captivity, 500.
- Huldah*, prophetess, 518.
- Hur*, 168.
- Hushai*, 413.
- Hyrcanus*, son of Simon Maccabæus, 661. 697, 700.
- IBZAN**, a Judge, 364.
- Ichabod*, 375.
- Immanuel*, 511.
- Incense*, 235.
- In-gatherings*, Feast of, 218, 219.
- Innocents*, murdered, 671.
- Interregnum* in kingdom of Israel, 494. 499.
- Isaac* born, 89. — offered up, 91. 93, 94, 95. — marries, 99. — dies, 120. — life of, 121.
- ISAIAH**, 510. — offers sign to Ahaz, 511. — comforts Hezekiah, 512. — reproves Manasseh, 516. — when prophesied, 593. — styled Evangelical, 594. — his prophecy, 595. — concerning Christ, 596. 638.
- Ishbibenob*, 416.
- Ishbosheth*, 403.
- Ishmael* born, 85. — expelled, 90. — posterity of, 90. — of Judah slays Gedaliah, 525.
- Israel*, name of Jacob, 111. — kingdom of, taken into captivity, 500.
- Israelites* enslaved 146, 147. — male children destroyed, 148. — borrow of Egyptians, 161. — number leaving Egypt, 162. — their departure, 163. — passage of Red Sea, 164. — refuse to enter Canaan, 272. — seduced by Midianitish women, 287. — number after 40 years, 289. — history of, 395, 396.
- Issachar*, blessing of, 136. — portion of, 331.
- Ithamar*, priest, 288.
- JABAL**, 45.
- Jabin*, 354.
- Jacimus*, High Priest, 658.
- Jacob*, 102. — deception of, 104. — journey to Laban, 105. — his Ladder, 106. — sons of, 108. — leaves Laban, 109. — meets Esau,

- 110.—called Israel, 111.—wrestles with angel, 111. meaning of Jacob, 112.—journey to Egypt, 128, 129.—his death, 130.—life of, 131, 132.—blesses his sons, 133.
- Jaddua*, 643.
- Jaël*, 354.
- Jahaziel*, a Levite, 475.
- Jair*, judge, 362.
- Japheth's* blessing, 58, 59.—descendants of, 65.
- Japhia*, 325.
- Jasher*, book of, 326.
- Jason* (or *Jesus*) plots against Onias III. 654.
- Javan*, 65.
- Jebusites*, 421.
- Jeconias*, same as *Jehoiachim*, 522.
- Jedidiah*, 410.
- Jeduthun*, author of certain Psalms, 584.
- Jehoahaz*, king of Israel, 489.—his reign, 489.—king of Judah (Shallum), 520.
- Jehoash* or *Joash*, king of Israel, 490.—instructed by Elisha, 490.—his apologue, 490.—defeats Amaziah, 490.—dies, 490.
- Jehoiachin* (*Jeconias*, *Coniah*), king of Judah, 522. 534.—taken to Babylon, 522.—released, 536.
- Jehoiakim* (*Eliakim*), king of Judah, 521.—his People taken to Babylon, 521. 534.—himself eventually slain, 521.
- Jehoiada*, priest, 505, 506.
- Jehonadab*, 260.—meets Jehu, 488.
- Jehoshaphat*, king of Judah allied to Ahab, 466.—his reign, 474.—instituted a fast, 475.—the Recorder, 423.
- Jehu*, anointed by Elijah, 463. 487.—orders death of Jezebel, 467.—kills Jehoram, 487.—succeeds to the throne, 488.—his reign, 488.
- prophet, 454.—reproves Jehoshaphat, 474.
- Jehoram*, king of Judah, weds Athaliah, 474.—his reign, 503.
- king of Israel allied to Jehoshaphat, 475.—wars with Moab, 482.—suspects Naaman, 483.—oppressed by Benhadad, 484.—shot by Jehu, 487.—angry with Elisha, 485.
- Jephthah*, judge, 363.—his vow, 363.
- JEREMIAH**, prophet, 518.—prophesied Babylonish captivity, 521, 546.—persecuted, 523. 597.—imprisoned, 524.—released, 524.—flees to Egypt, 525.—his prophecies, 598.—Book of Lamentations, 599.—predicts Messiah, 638.
- Jericho*, the spies at, 317.—taken, 320.—destroyed, 321.—curse on rebuilding it, 322.—rebuilt, 460.
- Jeroboam*, promised the kingdom, 443.—king of the Ten Tribes, 447.—set up two Calves, 448.—arm withered, 449.—attacked by Rehoboam, 470.—by Abijam, 472.—his death, 452.
- **II**nd, 498.—his reign, 498.

- Jerusalem* taken, - 404. — called city of David, 420. — capital of kingdom of Judah, 447. — destroyed by Nebuchadnezzar, 523. — restored by decree of Cyrus, 548.
- Jeshanah* annexed to Judah, 451.
- Jeshua* aids Zerubbabel, 436. — returns from captivity, 549. — a son of Joiada, 642.
- Jesse*, 370. 383. — at choosing of David, 401.
- JESUS* (or *Jason*) brother of Onias III. 654.
- Jethro*, 151. 170.
- Jews*, when so called, 556. — various sects of, 673. — chief sects of, 674.
- Jezebel*, 459. — her death, 467.
- Joab*, 403. — opposes the Syrians, 408. — aids in death of Uriah, 409. — kills Absalom, 413. — in disgrace, 415. — opposes numbering the People, 417. — rebels, 419. — his influence, 422. — put to death, 427.
- Joash*, king of Israel, 490. — son of Ahaziah, 505. — king of Judah, 506. — his evil days, 507.
- JOB*, 69. — book of, 575. — æra of, 576. — his descent, 576. — life and trials, 577. — his three friends, 578. — recompensed, 578. — his character, 579. — style and doctrine, 580. — predicts the Messiah, 638.
- Jobab*, 576.
- Jochebed*, 149
- JOEL*, prophet, 518. — account of, 616. — his prophecies, 617.
- Johanan*, 525.
- John the Baptist*, prophesied, 637.
- John Hyrcanus*, son of Simon Maccabæus, 660, 661.
- Joiada*, High Priest, 640.
- Joktan*, 69. 576.
- JONAH*, prophet, 493. — account of, 621. — swallowed by the fish, 622. — type of Christ, 623. — sent to Nineveh, 622.
- Jonathan*, son of Saul, 381. — friendship for David, 385. — son of Abiathar, 414. — or *Johanan*, son of Joiada, 642. — Maccabæus, 659.
- Jonadab*, 412.
- Joneth-elem-rechokim*, 585.
- Joram*, king of Israel, 477.
- Jordan*, passage of, 318.
- Joseph*, life of, 122. — type of Christ, 123. — dreams of, 124. — blessing of, 137. — bones buried, 335. — the High Priest, 648.
- JOSHUA* at Sinai, 173. — espies Canaan, 270. 317. — successor of Moses, 290. — book of, 314. — chronology of, 314. — contents of, 315. — events in, 339. — early life of, 316. — crosses Jordan, 318. — angel appears to, 319. — commands Sun and Moon to stand still, 325. — his victories, 327. — divides the Land, 328. 331, 332, 333. — death of, 334. — his miracles, 336.
- Josiah* prophesied should come, 449. — king of Judah, 518. — repaired the Temple, 518. — restored Religion and the Passover, 518. 682. — fulfilled prophecy, 518. — died, 518.

- Jotham**, 360.—his apologue, 360.—a king of Judah, 510.
- Journey of Israelites** through the wilderness, 262, 295.
- Jubal**, 45.
- Judah**, blessing of, 135.—portion of, 331.
- kingdom of, begins, 446.—ends in Babylonish captivity, 523.—kings of, descended from David, 471.
- Judæa**, became province of Persia, 566. 640.—subject to Alexander the Great, 645.—to Egypt, 646.—to Syria, 651.—divided into five districts, 651.—plundered by Antiochus Epiphanes, 655.—division on the death of Herod, 672.
- Judæi**, 556.
- Judas Maccabæus**, 657.—purifies the Temple and wars against Syria, 438. 658.
- son of Simon Maccabæus, 660.
- JUDGES**, the enumerated, 308.—government of, 311. book of, 340.—authority of, 341.—contents of, 342.—appointed by Jehoshaphat, 475.
- JUDITH** slays Holofernes, 519.—book of, 686.
- Julius Cæsar** conquered Judæa, 666.
- KADESH**, 277, 278.
- Keilah** rescued by David, 387.
- Keturah**, 100.
- Kingdom of all Israel** divided, 310.—of Ten Tribes begins, 446.—ends, 500.
- Kings of united Israel**, 309.—of Judah and of Israel enumerated, 313.
- KINGS**, two books of, 425.—first book of, 426.—second book of, 476.
- Korah's rebellion**, 273.—explained, 274.
- LABAN**, 105. 107.
- Laborosoarchod**, 536. (note).
- Labyrinthus**, 536. (note).
- Laish** 345.
- Lamech**, son of Cain, 45.—of Seth, 47, 48.
- LAMENTATIONS of Jeremiah**, book of, 599.
- Land of Promise**. See *Promised Land*.
- of Canaan. See *Promised Land*.
- Language of the Old Testament**, 11.
- Laomedon**, 646.
- Law of Medes and Persians**, 571.
- Law**, two Tables of the, 169.—delivery of the, 171, 172.—of Moses, 179.—Moral, 175.—Civil, 175.—Ceremonial, 175.—Levitical, 176.
- Leah**, 107.
- Leprosy**, 249.—in man, 250.—in houses, 252.—in clothes, 253.—purification from, 251.
- Levi**, 117.—blessing of, 134.
- Levites**, 257.—portion of, 291.—wrong of a, 347.
- Levitical Law**, 176.—defilements, 246.
- LEVITICUS**, book of, 201, 202.—types in, 261.
- Libnah**, 512.
- Linen Drawers**, 193.
- Lot** separates from Abram, 74.—rescued, 76.—escapes

- from Sodom, 80.—life of, 81.
Lots, feast of, 572.
- MAACAH**, 313. 473.
- MACCABEES**, why so called, 657.—their Government ends, 667.—two Books of, 696.—contents of first book, 697.—of second book, 698.—of third book, 699.—of fourth book, 700.
- Machir*, 414.
- Machpelah*, 97.
- Mahalaleel*, 47.
- Mahalath*, 585.—Leannoth, 585.
- Mahanaim*, 403.
- Mahlon*, 369.
- MALACHI** prophecies, 563.—account of, 636.—his prophecies, 637.—prophecies concerning Christ, 638.
- Malchishua*, 393.
- Man* created, 28.
- Manasseh*, defection of 552.—son-in-law of Sanballat, 553.—son of Jeddua, 648.—tribe of, 122.—portion of, 291. 331.—king of Judah, 516.—captive in Babylon, 516.—restored, 516.
- MANASSES**, Prayer of, apocryphal book, 695.
- Manna*, 166, 167.—pot or omer of, 183.—ceased, 319.
- Manoah*, 365.
- Marah*, 166.
- Mardocheus*, or Mordecai, 687.
- Mariamne*, Asmonean Princess, wife of Herod, 668.
- Marriage* instituted, 31.
- Maschil*, 585.
- Mattaniah* (or Zedekiah), king of Judah, 522.
- Mattathias* resists Antiochus Epiphanes, 656, 657.
- Meat-offerings*, 204.—described, 243.
- Medad*, 268.
- Mediterranean Sea*, 397.
- Melchizedek*, 77, 78. 584.
- Menahem*, king of Israel, 496.
- Menelaus*, or Onias, 654.
- Mephibosheth*, son of Jonathan, 407. 414.
- Merab*, daughter of Saul, 385.—his sons slain, 416.
- Mercy Seat*, 181. 184.—not in second Temple, 437.
- Meribah*, 278.
- Merodach*, king of Babylon, 513.
- Mesha*, king of Moab, 482.
- Meshaek*, in Babylon, 331.—in Fiery Furnace, 533.
- MESSIAH**, the, predicted, 594.—throughout the Bible, 638.
- Methuselah*, 49.
- MICAH**, prophet, 510. 513.—account of, 624.—his prophecies, 625.—predicts the Messiah, 638.—the Ephraimite's idolatry, 345.
- Micaiah* prophecies against Ahab, 466.
- Michal*, daughter of Saul, 385.
- Michmash*, 381.
- Michtam*, 585.
- Midian*, 100.
- Midianites*, 279.—slain, 290.
- Milcom*, 441.
- Mincha*, 243.
- Minor Prophets*, the writings of, 612.—contents of, 613.
- Miracles* in wilderness, 165.—of Elijah, 480.—of Elisha, 491, 492.

- Miriam*, 164.—her sedition, 269.—her leprosy, 269.—her death, 277.
- Mishaël*, or *Meshach*, 602.
- Mismor*, 585.—*Shir*, 585.
- Mitre*, the, 193. 197.
- Mizpek*, Council at, 348.—called by Samuel, 377.
- Moab*, 80.
- Moabites*, 279.
- Moloch*, 442.
- Monarchical* government, 311.
- Money*, 98.
- Monthly* sacrifice, 212.
- Mordecai*, at Babylon, 522.—uncle of Esther, 570.—offends Haman, 571.—honoured by the King, 571.—history of, 573.—his dream, 687.
- Moriah*, Mount, 92.—Temple on it, 431.
- Mosaic Dispensation*, 174.
- Moses*, birth of, 149.—preserved, 150.—at burning bush, 152.—sent to Egypt, 153.—Aaron with him, 154.—his song of thanksgiving, 164. 299.—passes Red Sea, 164.—Law of, 174. 299.—fetches water from the Rock, 278.—with Brazen Serpent, 283.—his last acts, 290.—predicts Christ's coming, 298. 638.—repeats the Law, 298.—his death, 300.—life of, 302.—his writings, 303.—type of Christ, 304.—author of certain Psalms, 584.
- Most Holy Place*, 434.
- Murder* forbidden, 55.
- Murmurings* of Israelites, 267.
- Music* and *Singing* added to Divine Worship, 423.
- Muthlabben*, 585.
- NAAMAH, 446.
- Naaman*, 483.
- Nabal*, 389.
- Nabonadius*, 536. (note)
- Nabopolassar*, 521. 534.
- Naboth*, his vineyard, 465.—his death, 465.
- Nadab*, 172. 245.—a king of Israel, 433.
- Nahash*, 380.
- Nahum*, prophet, 626.
- Naomi*, 355. 369. 370.
- Naphtali*, blessing of, 137.—portion of, 331.
- Nathan*, 372.—author of 2nd Book of Samuel, 400.—reproves David, 410.—anoints Solomon, 419.
- Nazarites*, 259.
- Nazaritism*, 259.
- Nebo*, Mount, 300.
- Nebuchadnezzar*, takes Jews captives to Babylon, 521.—again, second time, 522.—his dreams, 532.—sets up image, 533.—his reign, 534.—second dream, 535.—insane and dies, 535.
- Nebuzar-adan*, 514. 525.
- Neginah*, 585.
- Neginoth*, 585.
- NEHEMIAH, rebuilds Jerusalem, 553. 562.—book of, 560.—his history, 561.—his reforms, 562.—last days and death, 563.—writings of, 564.
- Nehiloth*, 585.
- Nehushtan*, name of Brazen-Serpent, 512.
- Nericosolassar*, 536. (note)
- Neriglissar*, 536. (note)
- Nethinim*, 258.
- Nile*, 397.
- Nimrod*, 61.
- Nineveh*, Jonah sent to, 622

- Nisroch*, 513.
Nisus's hair, 366.
Noah, 50.—enters the Ark, 52.—leaves it, 55.—Covenant with, 56.—his occupation, 57.—his prophecy, 58.—fulfilled, 59.
Nob, 386.
Numbering the People by Moses, 265.—again, 289.—by David, 417.
NUMBERS, book of, 263.—contents of, 264.
OBADIAH, 461, 462.—his prophecy, 620.
Obed-edom, 405.
Oblations, 204. 233.
Ochus, 643.
Oded, prophet, 498. 511.
Offerings, bloody, 203.—drink, 204.—meat, 204.—peace, 207.—burnt, 206.—sin, 208.—trespass, 209.
Og, 285.
Old Testament, books of, 3.
Omri, King of Israel, slays Zimri, 456. 487.—succeeds him, 457.—founded Samaria, 457.
Onias, son of Jaddua, 646.—son of Simon the Just, 648.—Onias III, 653.—Onias, (or Menelaus) brother of Jason, 654.
Oreb, 358.
Othniel, 326.—the Judge, 349.
PALESTINE, 397.—when so called, 651.
Palmyra, 441.
Paradise, 41.
Paraleipomena, 527.
Passover, instituted, 157, 158.—type of Christ, 159. 220.—Christian, 160.—Feast of, 213, 214.—described, 215.—renewed, 319.—kept, 512.
Patriarchal Government, 311.
Peace-offerings, 207.
Pekah, king of Israel, 498.—attacked Ahaz, 511.
Pekahiah, king of Israel, 497.
Peleg, 69.
Pentateuch, books of, 4.
Pentecost, feast of, 213, 214.—described, 216.—Christian's Whit-sunday, 217. 220.
Persia, kings, 555.
Pestilence, inflicted on David, 417.
Pharas or *Pharash*, 675.
Pharisees, sect of, 675.
Pharaoh's dreams, 122. 127.
Pharaoh-necho, 518. 520.
Philip, son of Herod, 672.
Philistines, oppression of the, 353.
Phineas, or *Phinehas*, 288.—son of Eli, 375.
Phraates, the Parthian, 661.
Pillar of fire, and of *Cloud*, 266.
Pillar of Hercules, 366.
Piram, 325.
Pisgar, mount, 300.
Plagues of Egypt, 155, 156.—among Israelites, 275.—inflicted on David, 417.
Plurality of Persons in the Godhead, 26.
Poetical Books, 7. 574.
Potiphar, 122.
Priests, 255.—courses of, 256.
Princes of the People, 337.
Promise, the first, 37.—of a Redeemer, 38.—to Abram, 66.

- Promised Land* espied, 270.
—apportioned, 291. — by Joshua, 328. 331. — account of, 397.
- Prophet*, the disobedient, 450.
- Prophetical Books*, 8. 590. — their division, 591. — order, 592.
- Prophets, Greater and Minor*, 591. — before, during, and after, Captivity, 592.
— and contemporary Kings, 313.
— *Greater*, 9. — *Minor*, 10. — their writings, 612. — contents of, 613.
— sons of the, 399.
- Propitiatory*, the, 184.
- PROVERBS of Solomon, 445.
— book of, 587.
- PSALMS, book of, 424. — contents of, 581. — their division, 582. — their subjects, 583. — authors of, 584. — inscriptions and titles of, 585.
- Ptolemy Epiphanes*, 649. — *Euergetes*, 648. — *Lagus*, 646. — *Philadelphus*, 647. — *Philopater*, 648. — profanes the Temple, 649. 699. — *Soter*, 647.
- Pul* attacks king of Israel, 496.
- Purification*, 247. — from Leprosy, 251.
- Purim*, feast of, 218. — instituted, 572.
- RABBARIS, 512.
- Rabshakeh*, 512.
- Rachel*, 107. — her death, 118.
- Rahab*, 317. — preserved, 321.
- Rainbow*, covenant of the, 56.
- Ramah*, built, 473.
- Rameses*, 122.
- Ramoth Gilead*, 466.
- Ravens* feed *Elijah*, 461.
- Rebekah*, 99.
- Rechabites*, origin of the, 170. 260.
- Red Heifer*, the, 247.
- Red Sea*, passage of, 164.
- Refuge*, cities of, 291, 292.
- Rehoboam*, 446. — retained but two Tribes, 447. — invaded by *Shishak*, 470. — warred with *Jeroboam*, 471. — died, 471.
- Rephidim*, 168.
- Reuben's* guilt, 119. — intercedes for *Joseph*, 122. — blessing of, 133. — portion of, 291. 331.
- Rezin*, king of Syria, 498. — attacks *Ahaz*, 511.
- Riblah*, 523.
- Rizpah*, 403. — her sons slain, 416. — her affection, 416.
- Robe* of the Ephod, 193. 195.
- RUTH, book of, 367. — her history, 369. — reference to Christ, 368.
- SABBATICAL Year, feast of, 226.
- Sabbath* instituted, 31. 211.
- Sabine Rape*, 366.
- Sacrifices*, 203. — bloody, 205, — national, 210. — daily, 210. — weekly, 211. — monthly, 212. — yearly, 213.
- Sadducees*, founder of the, 647. — Sect of, 676.
- Salome*, 672.
- Samaria* founded, 457. — famine in, 485.
- Samaritans*, religion of the, 502. — offers in rebuilding the Temple, 552.

- Samson*, Judge, 365. — his riddle, 365. — slaughter of Philistines, 365. — imprisoned, 365. — carried off gates of Gaza, 365.
- SAMUEL**, books of, 371. — author of, 372. — first book, contents of, 373. — born, 374. — at Mizpeh and Gilgal, 377. — reproves Saul, 381, 382. — anoints David, 383. — dies, 389. — summoned by witch of Endor, 392. — second book of, 400.
- Sanballat*, 353. — builds Temple on Mount Gerizim, 553. 641. — opposes Nehemiah, 562.
- Sanctuary*, 180.
- Sanhedrim*, origin of the, 170, 268.
- Sarah*, see *Sarai*.
- Sarai*, wife of Abram, 73. — called Sarah, 88.
- Sardanapalus*, 496.
- Sargon*, 515.
- Saul*, king, 378, 379. — at Nahash, 380. — his first error, 381. — at Michmash, 381. — rejected by Samuel, 382. — persecutes David, 385. 387. — in David's power, 388. — again, 390. — his death, 393. — his sons slain, 416.
- Schools of the Prophets*, 399.
- Scopas*, 650.
- Scribes*, the, 679.
- Sects of the Jews*, 673, 674.
- Seed of the Woman*, 39.
- Segub*, 460.
- Selah*, 586.
- Seleucus Nicator*, 647. — *Philopater*, 653.
- Sennacherib*, 512. — defeated, 515.
- Septuagint*, the, 13. — when written, 647.
- Seraiah*, the Scribe, 423.
- Serpent*, the Brazen, 283. — type of Christ, 284.
- Serpents*, plague of fiery, 283, 284.
- Seth*, 46. — posterity of, 47.
- Seventy-two Elders*, chosen, 268.
- Shadrach* and companions in Babylon, 531. — in fiery furnace, 533.
- Shallum*, king of Israel, 495.
- Shalmaneser*, 499. — took Israel captive, 500. — troubles Hezekiah, 512.
- Shamgar*, the Judge, 352.
- Shaphan*, the Scribe, 518.
- Sharezer*, 513. 515.
- Shealtiel*, 550.
- Sheba*, son of Bichri, 415. — Queen of, visits Solomon, 444.
- Shechem*, 116. — capital of Kingdom of Israel, 447.
- Shechinah*, 186. — not in 2nd Temple, 437.
- Shem*, blessed, 58, 59. — posterity of, 68. — his school, 303.
- Shemaiah*, 446. 470.
- Shemer*, 457.
- Shemmith*, 585.
- Shew-bread*, 234. — table of, 188.
- Sheshbazzar*, a name of Zerubbabel, 550.
- Shibboleth*, 364.
- Shiggaion*, 585.
- Shiloh*, 330.
- Shimei* curses David, 414. — slain, 429.
- Shir*, 585.
- Shishak* plunders the Temple, 435. 470.
- Shobach*, 408.
- Shoshan-eduth*, 585.
- Shoshannim*, 585.
- Shulamite*, 589.

- Sign* offered to Ahaz, 511.
Sihon, 285.
Simeon, 117.—blessing of, 134.—portion of, 331.
Simon, the Just, high-priest, 647.—the second, 649.—the Benjamite, 653.—Maccabæus, 637. 660.
Sin Offerings, 208.
Sins of Israelites in wilderness, 267.
Sinai, 169.—departure from, 265.
Singing added to Divine Service, 423.
Sirach, 689.
Sisera, 354.
Slavery, 229, 230.—release from, 226. 231.
Smerdis, called *Artaxerxes*, 539.—succeeds Cambyses, 552.
So, king of Egypt, 499.
Socchæus, founder of sect of Sadducees, 676.
Sodom, 80.
Sogdianus, 641.
Solomon, 410.—appointed to succeed David, 418, 419.—succeeds to the throne, 427.—puts to death Adonijah, 427.—his wisdom, 428.—judgment, 428.—extent of kingdom, 430.—his fame, 441.—his works, 441.—his errors, 441.—idolatry, 442.—troubles and death, 443.—life of, 444.—his writings, 445.—author of certain Psalms, 584.—*Wisdom of*, (book of), 688.
SONG OF SOLOMON, 589.—of Degrees, 585.—of Thanksgiving by Moses, 164.—of *Three Holy Children*, 692.
Sons of God, 46.—of Men, 46.—of Korah, authors of certain Psalms, 584.
Spies, the ten, visit Canaan, 170.
Stations in Israelites' journeyings, 262, 295. 305.
Sun and Moon, stand still, 325.
Sun-Dial first mentioned, 511.—brought backward, 512.
SUSANNA, history of, 611.—Apocryphal book, 693.
Synagogue, origin of, 433.
Syria, kings of, 526.—from the death of Alexander the Great, 652.
TABEAL, 511.
Tabernacle, 178.—court of 178.—covering of, 179.—parts of, 180.—vessels of, 181.—completed, 199.—holy persons in, 254.—set up in Shiloh, 330.—at Gibeon, 398.—taken down, 433.—one made by David, 433.
Tabernacles, Feast of, 213, 214.—described, 218.—revised by Ezra, 559.
Table of Shew-bread, 181.
Tables of the Law or Covenant, 169.—of Testimony, 173.—in the Ark, 183.
Tadmor, 441.
Tahpenes, 443.
Talmai, 413.
Tamar, daughter of David, 412.
Tarshish, 441.
Tartan, 512.
Tartessus, 441.
Tehillah, 585.
Tekoa, 475,—widow of, 418.

Temple, founded, 431.—
 numbers employed, 432.—
 dedication, 433.—its ex-
 tent, 434.—plundered by
 Shishak, 435. 470.—re-
 paired by Joash, 435, 436.
 —plundered by Ahaz, 435.
 511.—by Hezekiah, 435.
 512.—by Nebuchadnezzar,
 435. 521, 522.—polluted
 by Manasseh, 435. 516.—
 restored by Josiah, 435.
 518.—destroyed by Nebu-
 chadnezzar, 435. 523.—
 type of Christ, 440.
 —*the Second*, by Zerub-
 babel, 436. 554.—hindered,
 553.—dedication, 556.—
 its size, 437.—its defi-
 ciencies, 437.—progress of,
 557.—plundered and pro-
 faned, 438. 654. 656.—re-
 stored, 438. 658.—re-ded-
 icated, 658.
 —repaired by *Herod*,
 439. 669.—destroyed by
 Titus, 439.
 —on *Mount Gerizim*, 553.
Ten Commandments, 174.
Ten Tribes revolt, 446.—
 taken into captivity, 500.
Terah, 70.—image maker,
 71.—died, 73.
Teraphim, 346.
Theocracy, 311, 312.—how
 long, 394.
Thephilah, 585.
Tibni, king of Israel, 458.
Tiglath-Pileser, 498.—aids
 Ahaz, 511.
Tiphshah, 496.
Tirhakah, 512, 513.
Tirshatha, 550. 561.
Tirzah, capital of Israel, 454.
Tithes, 242.
Tobiah, 553.—opposes Ne-
 hemiah, 562.—dispossess-
 ed by Nehemiah, 563.

TOBIT, book of 685.
Tola, judge, 362.
Tree of knowledge, 29.
Trespass Offerings, 209.
Trumpets, Feast of, 213.—
 described 221.
Trypho, 659, 660.
Tubal-Cain, 45.
Type, a, 96.
 —*of Christ*, Adam, 40.—
 Ark, 60.—Melchizedek, 79.
 —Offering of Isaac, 95.—
 Joseph, 223.—in Genesis,
 140.—Passover, 159. 220.—
 in Exodus, 200.—Jewish
 Feasts, 220.—of Taber-
 nacles, 220.—in Leviticus,
 269.—Moses, 304.—Joshua,
 338.—Temple, 440.—Jo-
 nah, 623.—in the Old
 Testament, 639.

UNBLOODY OFFERINGS, 204.

Uncleanness, 246.
Unleavened Bread, Feast of,
 205.—described, 225.
Uriah, slain, 409.
Urijah, priest, 511.—pro-
 phet, 521.
Urim and Thummim, 198.—
 not in 2nd Temple, 437.
Uz, ancestor of Job, 576.
Uzzah's death from touch-
 ing the Ark, 405.
Uzziah, king of Judah, 509.
 smote with leprosy, 509.

VASHTI, divorced, 570.
Vicarious Sacrifice, 36.
Vows, 236.—affirmative, 237.
 —negative, 238.
Vulgate, 17.

WANDERING in the Wil-
 derness, 271.
Water from Rock in Horeb,
 168.—at Meribah, 278.

- Wave-offering*, 232.
Weekly sacrifice, 211.
Weeks, Feast of, 216.
Whitsunday, 217.
Widow of Zarephath, or *Sarepta*, 461.
WISDOM OF SOLOMON, book of, 688.
WISDOM OF JESUS, or (*Ecclesiasticus*), 689. — contents of, 690.
Witch of Endor, 392.
XERXES I. 557. — the Second, 641.
YEAR OF JUBILEE, 227. — a type, 228.
Yearly Sacrifices, 213, 214.
ZACHARIAH, king of Israel, 494.
Zadok, priest, 288. — with David, 414. — anoints Solomon, 419. — promoted, 427.
Zalmonah, 282. 358.
Zarephath, widow of, 461.
Zeba, 358.
Zeboim, 82.
Zebulun, blessing of, 136. — portion of, 331.
ZECHARIAH, urges building of Temple, 554, 556. — account of, 633. — his prophecies, 634. — respecting Christ, 635. 638.
Zedekiah, king of Judah, 523. — his eyes put out, 523. — died in Babylon, 523. — fulfils two prophecies, 523.
Zeeb, 358.
Zelophehad, 291.
ZEPHANIAH, prophecies, 518. — account of, 629. — his prophecies, 630.
Zera, 473.
Zerubbabel, rebuilds the Temple, 436. — predecessor of Ezra, 543. — returns from the Captivity, 549. — called Sheshbazzar, 550. — his history, 550. — rejects aid of Samaritans, 552. — referred to in 1 *Esdras*, 682.
Ziba, 407. — his treachery, 414.
Zibiah, 505.
Ziklag, 390, 391.
Zillah, 45.
Zilpah, 107.
Zimri, 288. — slays Elah, 455. 487. — succeeds as king, 456. — destroyed by Omri, 456.
Zipporah, 15.
Zophar, the Naamathite, 588.

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